

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY,
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ANNIVERSARY OF THE AMERICAN EQUAL RIGHTS ASSOCIATION.

THE AMERICAN EQUAL RIGHTS ASSOCIATION will hold its Anniversary in New York, at STEINWAY HALL, Wednesday and Thursday, May 12th and 13th, and in Brooklyn, ACADEMY OF MUSIC, on Friday, the 14th.

After a century of discussion on the rights of citizens in a republic, and the gradual extension of Suffrage, without property or educational qualifications, to all white men, the thought of the nation has turned for the last thirty years to negroes and women.

And in the enfranchisement of black men by the Fourteenth and Fifteenth Amendments to the Federal Constitution, the Congress of the United States has now virtually established on this continent an aristocracy of sex; an aristocracy hitherto unknown in the history of nations.

With every type and shade of manhood thus exalted above their heads, there never was a time when all women, rich and poor, white and black, native and foreign, should be so wide awake to the degradation of their position, and so persistent in their demands to be recognized in the government.

Woman's enfranchisement is now a practical question in England and the United States. With bills before Parliament, Congress and all our State Legislatures—with such able champions as John Stuart Mill and George William Curtis, woman need but speak the word to secure her political freedom to-day.

We sincerely hope that in the coming National Anniversary every State and Territory, east and west, north and south, will be represented. We invite delegates, too, from all those countries in the Old World where women are demanding their political rights.

Let there be a grand gathering in the metropolis of the nation, that Republicans and Democrats may alike understand, that with the women of this country lies a political power in the future, that both parties would do well to respect.

The following speakers from the several states are already pledged: Anna E. Dickinson, Frederick Douglass, Mary E. Livermore, Madam Anneke, Lilly Peckham, Phebe Couzens, M. H. Brinkerhoff, Olive Logan, Mrs. E. Oakes Smith, Elizabeth Cady Stanton, Henry Ward Beecher, Olympia Brown, Robert Pur-

vis, Josephine S. Griffing, Lucy Stone, Ernestine L. Rose, Susan B. Anthony, Theodore Tilton. Other names hereafter.

LUCRETIA MOTT, President.

Communications and Contributions may be addressed to John J. Merritt, 131 William street, New York.

Newspapers friendly, please publish this Call.

EDITORIAL CORRESPONDENCE.

BIRMINGHAM, Conn., March 31st, 1869.

DEAR REVOLUTION: A pleased and patient listener to Miss Anthony's account of her successful meetings in the western part of her native state, the trip from New York to Derby seemed as short as a drive round Central Park.

At the depot the stately Mr. Elmes, with his good, honest face, gave us a hearty welcome. As his carriage was waiting we soon drove to his spacious mansion where we found everything in exquisite taste and order, just as the houses of the "strong-minded" generally are. Mrs. Elmes, who is the wheel of progress in that industrious, manufacturing town, is a frank, warm-hearted woman of good sense, originality and independence. As she had taken on herself the responsibility of getting up the meeting and inviting us, without knowing whether half a dozen persons in the town believed in Woman Suffrage, we found her rather anxious as to the result. But we cheered her drooping spirits by telling her that "the cause" was going at the rate of thirty miles an hour, that it was in the air. What is in our souls, said I, is in the soul of every woman in Derby, and depend upon it they will come out to listen, and so they did.

Hall was filled with the best men and women in that community. We were escorted to the platform by one democrat and one republican, significant of the immediate future when both parties will stand ready to take up our question. Woman Suffrage will be as good a card in 72, as Grant was in the last election, and if republicans do not take it democrats will.

Miss Anthony was first introduced to the audience. I noticed that she did not move off in her usual forcible and majestic style, that instead of her peculiar, downright gestures, she made a free use of her handkerchief, in fact, she seemed to have realized, what was so much desired by the Prophet, that his head might become a fountain of tears. Such was her condition. Hard work, night travelling and a severe cold in her head, made Miss Anthony rather more lachrymose than eloquent on that occasion. She told me, on taking her seat, that she had made a dry speech, though her eyes and nose, I remarked, indicated quite the contrary. Yes, said she, but, unfortunately, I am more affected than my audience. Nevertheless, she made many good hits and stirred up the democrats, republicans and school-teachers quite roundly. It was clear to see that there

was life in Connecticut. (By the way it is said the 15th Amendment will pass in that state.)

As I had been resting two weeks at home, sleeping nights and had no cold, my machinery moved with more ease and effect and a goodly number continued themselves converted by our preaching and subscribed for THE REVOLUTION. So great was the interest in the subject that all agreed that we should stay another day, and have a full, free discussion of various phases of the question. Accordingly we remained, and Mrs. Elmes threw open her large parlors and conservatory to visitors, where, free from the restraint of a public meeting, all could ask questions on those points in which they felt most interest, or see the greatest difficulties. In this way, the Bible, Constitution, Laws, Divorce, Marriage, Maternity, the Domestic, Political and Religious Sphere of Woman were each and all topics of conversation.

The leading gentlemen and ladies of Birmingham were present at the evening reception. Among others, Mr. and Mrs. Cheeseman, Mr. Charles and Edward Atwater and their handsome young wives, Mr. and Mrs. Carpenter, Miss Bennett and Miss Huntington, who did good service in our hospitals during the war, and a young Miss Summers, so strikingly like Anna Dickinson that I was startled when she entered the room, knowing that Anna was in the West, I thought at first this must be one of those visions that come to me in half waking conditions, and not until she spoke was I assured of her personal identity. In size, features, dress, air, I never saw a more striking resemblance.

Altogether our visit to Derby was a very charming one. Good Mrs. Elmes was too happy to find that so many more friends than she had supposed fully agreed with her advanced ideas on reforms. I must not forget to mention that we had two leading democrats, from New Haven to dine with us one day. Mr. Charles Atwater and W. S. Charnley, both cultivated, liberal men, although the former is a Catholic. We discussed Woman Suffrage, Free Trade and the comparative merits of the republican and democratic parties, and agreed that on all public questions of interest were now alike advocated by both parties, that there would soon be new divisions and party lines. I was glad to find these gentlemen wholly opposed to the present caucus system, and fully determined for themselves to resist all dictation from self-constituted rings. If good men generally would do this, we should soon place political power where it rightfully belongs, in the hands of the people.

Birmingham is beautifully situated at the junction of the Housatonic and Naugatuck rivers. It is remarkable for its manufacture of pins, hoop skirts, accordions and pitch forks. We visited the hoop skirt and pin factories. The machinery for sticking pins in paper is truly wonderful. The amount of intelligence we are year by year infusing into wrought iron, promises, at no distant day, to relieve the great mass of mankind from long centuries of toil and degradation. Somehow, I never really enjoy visiting factories, for beyond the beautiful, polished machinery, and its perfect productions, I see the haggard, hopeless men and women, who never reap the fruits of their own industry, whose lives are one long, constant struggle for bare necessities, while their employers, living in luxury and ease, realize all the profits of their labor, hoarding the money that should be in circulation and holding the broad acres that

should be free to all the children of men. In some factories in Birmingham I was told that little children who should be at school, or playing in the sunshine, are shut up to labor ten hours a day for twenty-five cents!! not enough to buy them good bread and milk! Do not flatter yourselves, Christian men and women, that the late war ended slavery on this continent. Let the pulpits of the East preach a few sermons "on factory life as it is," for above the busy hum of industry that gladdens all New England towns, the sighs and wails of the weary and wronged go up daily to heaven, calling for justice and mercy.

E. C. S.

UP BROADWAY.

BY ELEANOR KIRK.

(Continued.)

THE winter sun slanted into the comfortable room, reminding me that the day was almost spent, and the better plan was to leave and come again the next afternoon. She saw my glance and interpreted it aright.

"Yes, you had better go now," said she, with a pained look. "Mary shall see you to Broadway, no one ever molests her."

"And now," said I, "please tell me what you have in the house for your supper, and if there is not some way of making a cheerful fire?"

"I have money enough," she replied, "to procure everything we need to-night, and Mary will soon go to bed, so it will be of no use to make up any more fire."

"And shall you retire with your little daughter?" I inquired, looking her straight in the eye.

"Oh no!" she said, returning my glance unshrinkingly. "I have an engagement."

The reader can imagine my feelings. Pity, sympathy, a desire to take the poor tempest-tossed woman in my arms, and fly with her to some spot out of the reach of temptation filled my soul. My position was a delicate one. I realized of how much service would be a word fitly spoken; and if ever I prayed in my life, I prayed then that I might be given, not only the right spirit, but that which is often quite as essential, the right language in which to clothe this spirit of longing and sympathy. Many and many a person in their dealings with different classes of unfortunates, with as earnest a desire to be of service as ever burned in the soul of man or woman, have blundered fearfully in this respect, and, by some unlucky sentence, or apparently unfeeling interrogative have set impassable barriers between themselves and the objects of their interest. Providence spared me the necessity of assuming the initiative. As I stood wondering what it was best to say, in what manner I could reach that part of her nature I most desired to reach, she remarked pleasantly:

"Excuse me, madam, but I know what you are thinking about. I see it all in your eyes, you want me to promise that I will not go out to-night. Isn't that it?"

"Exactly," I replied, while that dreadful bunch in my throat grew (to coin a word) unswallowable.

"Well," she resumed, "I promise, upon my word and honor, if you can believe in either, after all I have told you, that I will not step foot into the street this night. When will you come again?"

There was a touching wistfulness in the tone which satisfied me that one victory had been

achieved. I had won her loving confidence, and that under the circumstances seemed to me a wonderful stride in the right direction. Please, dear reader, do not think me foolishly egotistical in this little narrative. If I do not give you the particulars as they occurred (for this is no work of fiction), I shall not be able to make you thoroughly acquainted with my strange and fallen heroine.

"You will excuse me, I know," she continued "for being so bold, but please remember that no human being has spoken a kind word to me since—since—he did;" and here the woman broke down entirely, and buried her face in her hands, sobbing bitterly. Oh tears, blessed tears! under such circumstances, a salvation. The fountains were opened, and she wept unrestrainedly.

"I thank you a thousand times for this first proof of your confidence," I ventured to say, striving to be calm. "I shall leave you now without fear, and will come again to-morrow about the same hour, and now please call your little girl." The little child came with a disappointed look on her care-worn face, but she brightened up when she found she was to accompany me away, and that I had promised to return on the morrow.

"Mary," said I, as we reached the street, "your mother has promised not to go out to-night."

"What?" said she, clasping her little hands, and coming to a dead halt. "Won't that be nice? I'll have a bully sleep to-night! I guess there is a God, and I just guess He is good sometimes. There isn't anybody that feels good all the time, is there?"

Upon questioning the little one as to eatables, fire, etc., I found that their living was principally bread and tea, and that the little gray-looking concern in the fire-place could be made to cook very nicely. "What would you like most to have for your supper, Mary, supposing you had the choice given you?" I inquired.

"Oh, meat!" said she, "meat! I believe I could eat a whole cow."

"Well then, meat you shall have," I replied, giving the child some change. "Go home and make a good fire, and have a good supper, and more than all, little one, try to believe that although there are hosts of things which none of us can understand, yet, if we do the best we can, as near right as we can, that we shall some day obtain our reward."

"And you believe that?" she queried with a rare smile.

"From the bottom of my heart," I made answer.

"Then I will try to," she replied. "But everything is so awful bad, and I'm so awful ragged and so awful dirty. I can't make that right, because I do like to look like other good folks, and have mother too; but never mind, I will wait for you here to-morrow," and the little one with a tight squeeze of my hand ran quickly away, leaving me wondering but thankful once more on gay Broadway. Aye, friends, the wealth of the world could not purchase that day's experience. These words kept ringing in my ears, all the way home and the tune was a merry one, "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance," and somehow (of course it was all imagination, but wonderfully pleasant) the faces of my dear, departed mother and father looked smilingly out of every cloud; and a sweet voice seemed to whisper, "Inasmuch as ye do it unto one of

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the least of these," and what, in the world's estimation could be of less consequence than an abandoned woman?

The next afternoon, at the appointed time, I met the little girl at the same place. The child's hair was nicely combed, and her hands and face as clean as soap and water could make them.

"How is your mother?" I asked.

"Well, I dunno," she answered. "She cried dreadful hard, seems to me, most all night, but she looks real nice this afternoon."

Sure enough, the room was nicely swept, a bright fire burned in the little stove, and the bundle of straw which answered for a bed was covered with an old quilt and tidily arranged.

"How pleasant this seems," I remarked, noticing that two chairs had been added to the furniture. "Now, I am going to take off my things and you will begin where you left off yesterday, and then we can put our heads together and see what we had best do." My new friend peered into my face curiously, but I chatted gaily, only wishing to convey the shadow of an idea that I intended to bring about a revolution in her affairs. Mary was dispatched, this time, very much against her will, to Mother Thurston, but some warm stockings and underclothes, with a dress or two, and a brush and comb, which I had collected from friends, did the work, and the child left, laughing and crying hysterically.

"As I was telling you," the woman continued, "I returned to New York. I spent one whole week hunting for work. Every place I went I was compelled to carry my baby. All looked at me suspiciously. Finally, in despair, I went where shirts and men's under-clothing were given out, found an old woman who took care of Mary, and promised to board us for three dollars a week. The first work I carried home I was confronted by the proprietor, who, after asking me several questions about myself, ended by informing me that he would give me a better quality of work, better pay and all that sort of thing. He did so, and I found myself able to earn from six to eight dollars a week. He seemed very kind, and I believed, notwithstanding my wretched experience, that he was my friend. One evening I was surprised by a visit from the man, who informed me that it was his practice to call occasionally on his employees. I swallowed that also, without the least suspicion."

(To be Continued.)

BELVIDERE SEMINARY.

Editors of the Revolution:

VINELAND is not the only "live place" in New Jersey, as a correspondent from Washington has told you, and here is evidence to the contrary.

At a recent meeting of the Literary Society connected with the Belvidere Seminary, located at Belvidere, Warren County, N. J., the subject of "Woman Suffrage" was brought up, as it is every school year, for discussion; when, thanks to the liberal sentiments which have always been encouraged in this school, it was ascertained that of the thirty-three members comprising the Society, of which several are young gentlemen, there was not one opposed to woman's voting, but, in the spirited conversation which the subject elicited, the position taken by all was, that the right of Suffrage was an inalienable one, and belonged to woman just as well as man, and that it was only the ignorance and injustice of men that had deprived her of the power

to exercise that right. At the conclusion of the convention, a resolution, embodying the sentiment of the Society on this subject and pledging its members to an earnest and unqualified support of Impartial Suffrage, was proposed and unanimously adopted. From this, it may well be inferred that the Principals of the Belvidere Seminary, the Misses Bush, are awake to the great interests of humanity, and, having faith in the ultimate triumph of truth and justice, are cheerfully doing their part in the field of reform. Though their many duties as teachers will not permit them to leave home to meet in convention with those who are honored in being known as the earnest advocates of Woman's Rights, let it be borne in mind by their sisters and brothers and by all interested in the cause of freedom, that the warm wishes and fervent prayers of these teachers go with them asking for success to attend the efforts being made to elevate humanity through the emancipation of woman from unjust and tyrannical laws. Let it henceforth be remembered that there are two "live places" in New Jersey, and it may appear in due time that there are many others, where may be found brave and earnest workers who, from their humble stations of labor and care, look forward hopefully to the "good time coming," surely coming, when woman will sing the song of her redemption, and men the chorus join.

B. B.

THE NEW REPUBLIC.

MISS ANTHONY: Some time since, I started a paper by the above name, in Cleveland, Ohio. After publishing it for six months, it "failed for want of support." It has not before been in my power to repay subscribers. I will now send THE REVOLUTION (double the price of the N. R.) to all who paid for more numbers than they received, for the same length of time, by their informing me of their present address.

FRANCIS BARRY.

555 Ninth Avenue, New York.

WHAT THE PEOPLE SAY TO US.

AFTER an absence of two months, we find bushels of letters, that we fear we shall never get time to read, much less to answer. But to the few we have read we make haste to reply. And first, in the order of importance, comes that of Angeline J. King, who was elected Postmistress of Janesville, Wisconsin, by a large majority. It seems to us that the people of a township are in a better position to choose their own officers than any man in Washington, who knows nothing of the character of the applicants. This appointing power is all wrong; opposed to genuine democracy, which recognizes the right of the people of the several states and districts to choose their own officers. If the men and women of Janesville have elected Miss King as their Postmistress, it is clearly the duty of Gen. Grant to confirm their choice.

BENJAMIN F. HOPKINS. M. C.

WASHINGTON, D. C., March 19th, 1869.

Mrs. E. C. STANTON—My Dear Madam: I have been in this city three weeks, pressing my claim to the Janesville post office. The candidates, of whom there were six, who came here, have dwindled down to two, besides myself. My Congressman—Mr. B. F. Hopkins—now tells me that it is too large an office for a woman to hold!—admits my ability to perform all the duties, but thinks that politically I could not exert that influence in an election that a man not claiming to have any fitness for the office or merit to claim the same. Now this move will defeat itself: for I will not permit these nefarious politicians to

draw my salary as they have done for two years past. I have virtually been the Postmistress at Janesville while a man received the salary and lounged around the town. This movement to make me the Postmistress was no sought after by me, but the "sovereign" people came forward and expressed their wish by an intelligent vote of our best republican citizens, giving me a handsome majority over all the other candidates. Besides hundreds of letters have been poured in upon Congressman Hopkins in my behalf, and now, in the face of all these facts, he is blind enough to resist the will of an intelligent people and refuse to appoint me to what I claim as mine, independent of favors, for my claim to this office is based solely on merit and ability to perform the duties devolving upon a Postmaster at this place.

I will be ready as soon as I return home to you give a complete history of myself and official career.

Your admiring well-wisher,
ANGIE J. KING,
Janesville, Wisconsin.

HARVARD COLLEGE.

CAMBRIDGE, Mass., March 8, 1869.

MY DEAR MADAM: If you can find leisure within a week, or thereabout, will you be kind enough to favor me with your views on the subject of young ladies entering Harvard College? In doing this you will put under great obligation,

Yours, respectfully,
JOSEPH HEALY.

We think every girl in this republic who can pass the necessary examination, has a right to enter Harvard College. It is supported and largely endowed by the wealth of woman, hence she should share its advantages. Every wise mother in the land would prefer to have her sons in daily association with intelligent, virtuous, refined girls, in their studies and amusements, for the refining and elevating influence, the woman always exerts, and for the counter advantage it would give her daughters, in studying man in his normal condition, and by constant association blunt the excitement of mere physical sex, and learn the higher joy of the moral, spiritual, intellectual sex of the mind. In a recent speech delivered before the "Woman's Suffrage Association of Missouri," by Miss Mary E. Beedy, she says on this point:

In the natural and perfect course of development, I can find no place to separate men and women. Nature sets them together as children in families, and all civilizations have reorganized them in manhood and womanhood into new families. The system of education has been to separate them through the especially formative period of growth, but this system is rapidly passing away with us. No one who opens his eyes upon the spirit of American progress can fail to see that its end is close at hand. This change would of itself force woman into the sphere of her widest capabilities. The girl sees that her work at the grammar-school and high-school is not inferior to the boy's. The boy sees himself equalled and often surpassed by his sister. She cannot be made to believe, nor does he believe, it would be different if they went to college together. I have never seen a young man who had been associated with young women in the study of the higher mathematics, physical and mental sciences, who disparaged the feminine intellect; such young men almost invariably advocate an extended culture and widened sphere for women. I have known few teachers who have taught, for any length of time, young men and young women in the same classes, who did not think the young women had mental capabilities equal to those of the young men, and consequently equal responsibilities for culture. The same cannot be said of teachers who have taught girls exclusively, and for the most obvious reason, that girls without the association of boys, rarely develop their highest intellectual powers. The degree of work is always in proportion to the variety and strength of the motives. Few love knowledge for its own sake, well enough to make their best efforts for attaining it, and inexperienced girls do not see that chemistry, latin and geometry will be of advantage in their domestic relations, and they know they will avail little in general society. So these teachers have only a slender lever to work with. Boys have a career of public usefulness and ambition open before them, and it is far easier to rouse them to high efforts. Girls, taught with boys, will work better than when alone, for several reasons. The same principle of self-respect that induces them to stand high in a class of girls, will induce them to stand high in a class of boys and girls; besides this, they imitate and share the ambition of the boys, while the friction that

comes from the contact of different types of mind calls into action a greater variety of power.

At school, simple physical beauty stands but little chance for favoritism. The beauty that would of itself make a girl a belle in society will scarcely secure her respectable attention there. Her intellectual and genial qualities make her the favorite in her father's home, and the same qualities make her a favorite at school. She must interest by her wit and wisdom, and attract by her grace and kindness.

The fact that young men and women stand upon their genuine merits at school, and not upon superficial qualities, makes school a far better place for them to make mutual acquaintances and friendships than general society. If the young man cannot know the young woman he is to marry in her own home life, the next best thing is to know her in her school life, and the same may be said for the young woman. I know of nothing that will tend so much to promote proper marriages as to educate young men and women together; no other social relation affords so good an opportunity for knowing each other's tastes and aspirations. Under the old system girls spent the two, three or four years succeeding their school life in making the acquaintance of men; this necessitated their leaving school early, before they had had time to make more than the most superficial attainments. If this general knowledge of men can be gained at school, there is no reason why the school life may not be extended two or three years, till habits of thought are acquired, and a maturity sufficient to avoid most of the evils of the society period, so trying to health and morals.

With this extended time to devote to education, I see no reason why women may not be amply fitted for the important duties which the exercise of the franchise will impose upon them.

DOES THE REVOLUTION BELIEVE IN MARRIAGE?

BLOOMINGTON, Ill., March 18th, 1869.

Mrs. E. C. STANTON: Some say you are opposed to the present legalized marriage relation. Will you state in THE REVOLUTION your views on that point? I have read THE REVOLUTION, but confess I am not posted thereon. Abolishing the law and sacredness of matrimony, what better institution can you proffer?

L. A. PHOENIX.

Yes, I am opposed to the PRESENT legalized marriage, and the marriage and divorce laws of most of the states in the Union, because they bear unequally on man and woman. Six years ago I addressed the Legislature of New York on this subject, and the Divorce Bill then under discussion lacked but one vote of being passed. Ten thousand copies of my speech were published by the Hovey Committee, and whoever wishes to see that speech can get it by applying to the office of THE REVOLUTION. My views are essentially those of Robert Dale Owen, published in Mr. Greeley's "Recollections of a Busy Life." But so far from abolishing the institution of marriage, I would have it more pure and holy than it is to-day, by making woman the dictator in the whole social realm. The family, that great conservator of national strength and morals, how can you cement its ties but by one moral code for man and woman?

To-day we have the man marriage which, as set forth in his laws in the several states, every woman in the nation of the least pride or self-respect utterly repudiates. Laws which bind women of virtue, education and refinement to drunkards, licentious men, and villains are to-day filling our asylums with idiots, lunatics and criminals, with the blind, the deaf and the dumb. Such a wholesale desecration of womanhood my soul abhors, and the only escape from such abominations is to give woman a voice in these laws. In her independence, the state would soon realize a nobler type of manhood than the world has yet seen.

PORTLAND DAILY ADVERTISER.

This journal, too, is troubled about the marriage question, and innocently asks if "Woman Suffrage" and "Free Love" are not two distinct

questions? Yes, sir, as distinct as freedom and slavery; the one is destined to end the other. In the education and enfranchisement of woman, we hope to elevate her (where a large majority of women are not to-day) into the dignity of one true, life-long relation. When Massachusetts, the most enlightened spot on the habitable globe, grants 1,600 divorces in one year and the United States government winks at the slavery of woman in Utah, it is time for the thinking minds of the nation, to ponder this momentous problem of the true relation of the sexes. I sent my speech on Divorce to the Advertiser that the editor may read a summary of our marriage and divorce laws and publish them for the benefit of the women of Maine, when I hope he will tell what he thinks of them. In regard to the Advertiser, Stephen S. Foster writes us:

BOSTON, February 23, 1869.

MY DEAR FRIEND: I call you still my friend, for although we have differed considerably of late, I cannot doubt your devotion to the cause in which I am so deeply interested, and hence, can see no reason why I should not respect and love you still.

I write, this morning, to call your attention to some strictures on you, in the Editorial columns of the Portland Advertiser, which I deem objectionable both in character and purpose, and to which I should be glad to see a reply from your own spicy pen. The editor assures me that you shall have a fair hearing in his paper, in your own behalf, if you desire it. Our cause is young in that state, and this article, if unanswered, will create considerable prejudice against us.

Yours truly, STEPHEN S. FOSTER.

I do not know any point of difference, in principle, between our good friend, Mr. Foster and myself, except I may feel a little more interest in my own enfranchisement than he possibly can; an interest that led us of THE REVOLUTION to accept the aid of democrats in establishing a paper when we could not secure that of abolitionists. As Mr. Foster is one of the Hovey Committee, who voted the money to publish my speech on Divorce before the New York Legislature, I may presume he fully endorsed it, if not, we should be willing to publish any of his criticisms in THE REVOLUTION. As to the article in question from the Advertiser I suppose that "Christian Community" in which he lives, believes the Bible which says, "Be ye not unequally yoked," while woman to-day pleads in vain in our Courts to be released from all family ties with drunkards, licentious men and criminals. "Whom God hath joined together, let no man put asunder." With most of the hap-hazard matches about us, the wise Father has very little to do, but when good people meet and are happy, then I feel that there is a union approved in Heaven.

NEW YORK, March 20th, 1869.

DEAR MISS ANTHONY: With a full heart I sit down tonight to say, thank God, and thank you, for a new era for women, a blessed era wherein a woman may labor and be paid for her labor.

Conventionalities that beset the footsteps of women are being swept away by the resistless force of a right which your voice—God-inspired—has called into life. Millions of women yet unborn will bless your memory, and your name, years and years after the lips that plead for them shall have been made mute! Among my own acquaintances to-day I can count twenty women, educated and refined, who have either thrifless or drunken husbands, some of them both. They are obliged either to labor or to want. Heretofore the arena of woman's exertions was limited to occupations unprofitable and degrading, and only now is dawning that future wherein a woman may herself "eat bread from the sweat of her brow," and give some crumbs to her little ones—if she have any. A few days ago I met a gentleman friend who has married daughters. On my enquiring after the members of his family, he remarked that one of his daughters had married a good-for-nothing fellow who gave her no support, and added, she must try to do

something to support herself. I said there are now better times for working women. Do you subscribe to Woman's Suffrage? No, I don't. I am against it. Why Well, I don't like the looks of it. After fifteen minutes conversation, I could extract from the man no reason more logical than the above. Another gentleman who has for his wife a lady of decided ability, and whom he has led a sad life, said he opposed Female Suffrage because he did not want a woman to "boss" over him! Another, a man of ability and intelligence, declared himself as willing to subscribe to Woman Suffrage because he was in favor of negroes voting and he considered a woman as good as a negro.

How can the fathers of daughters, whom the chances of life may place in difficult and destitute circumstances, refuse by their voices, to open to women the high roads of the world, that they may therein labor and win bread? How can the brothers of sisters circumscribe the footsteps of women? causing them, as many brothers can testify, to become prostitutes from their inability to get a living by honest labor? How can the sons of mother's, who have witnessed the struggles of a mother's life, and lived in the light of a mother's love, refuse her sex, and kind the right to live in the only way that life is worth having—free and untrammelled? God bless the voices, and inspire them that are eloquent in this cause. I need to labor for myself and others. I feel the benefit of your endeavors. Your courageous hands have opened to myself and many other miserable wives and mothers a field where with thankful hearts we can work for bread for ourselves and little ones.

H. L. C.

WHAT THE PRESS SAYS OF US.

TAKE CARE, YOU WILL "INJURE THE CAUSE."

From the Worcester (Mass.) Eegis and Gazette.

THE Woman Suffrage Convention which has just completed its session in Springfield has not been a success. It was too feeble and tame even for George Francis Train who was in that city during its sessions, to commit himself to it, and yet George Francis can face a good deal without blushing deeply. There was a vast deal of discursive talking, a wearisome amount of tedious repetition of the ancient and threadbare dogmas of Free Loveism, and kindred topics. Lucy Stone talked much, but really said little; S. S. Foster railed against the law, and compared our tax-gatherers to highway robbers, and asserted that the government was organized chiefly to steal from woman. Mr. C. C. Burleigh translated a sweet vision which had come to him the night before or was suggested on the spot by the sight of so much beauty, of fathers, mothers, sons, and daughters, gathered tenderly about the hearth stone of home—that is supposing they had an open fire-place—laying political plans, and discussing gently, and with that tenderness with which woman always deals with those from whom she differs, or whom she prefers, of the opposing candidates; the home turned into a caucus, with the baby crying neglected in a corner, while mother and neighbor want-office lay pipe for his election. Brother Blackwell—we mean Lucy Stone's husband,—affirmed that the salvation of the world depended on woman's having the right to vote, and that when she had it, the millennium would come immediately, and earth be changed to heaven. An unknown female speaker gave a striking illustration of the Divine economy, by asserting that the Lord had afflicted Timothy Titcomb (Dr. Holland) and compelled him to go abroad in search of health, because he had not given his support to the woman movement. Thus the Lord had removed this obstacle from the path of human progress. So Timothy is lifted into the glory of martyrdom.

One touch of genuine common sense the convention had in the suggestion of Rev. Mr. Nye, a Universalist clergyman of Springfield, that there had been a great deal of irrelevant talk; that the question of woman's wages was not involved in that of Woman's Suffrage, and that the efforts of these conventions should tend to something more practical. This puts the case in a nutshell. As long as they are made the eagerly-seized occasions for a gathering of all sorts of wild and impracticable theorists; seasons when every ignorant person of either sex who has got hold of the tail end of an idea and does not know enough to know that he or she hasn't got the whole of it, may ventilate his or her crude notions, so long they will fail of effecting the good which they might accomplish. We do not understand why every possible and impossible "ism," every scheme that aims at the subversion of the present condition of society, every form of infidelity, should be associated with this simple and important question of Woman's Suffrage.

It seems that in the opinion of its enemies Mr. Train and THE REVOLUTION are not the only friends who are "injuring the cause." We had supposed that the Woman Suffrage platform in New England had been swept so clean that even Timothy Titcomb could have found health and happiness thereon, instead of going to Europe; and that the *Aegis* and *Gazette* could have sat down with Charles and Stephen, Brother Blackwell and Lucy and taken sweet council together. We are sorry to hear that Mr. Foster railed and called our husbands, fathers and grandfathers highway robbers, and that Mr. Burleigh has betaken himself to the land of dreams. This comes of their not taking THE REVOLUTION, the only paper that keeps people wide awake on the living present and follows principles wherever they legitimately lead.

What a blessing for "the cause" that Mr. Nye put the whole logic of the question into "a nut-shell," thus bringing it within the *Gazette's* comprehension, showing him that to seize the tail end of an idea, is in time getting the whole of it, and that with the added power of woman all "isms" will become possible. Bring yourself as speedily as possible, Mr. *Gazette*, into line with the great law of change, "for verily old things are to pass away and all things become new."

THE Russian River (Cal.) *Flag*, a very handsome little journal away there in the new western world, John G. Howell, Editor, salutes THE REVOLUTION thus gallantly:

THE REVOLUTION, Susan B. Anthony, proprietor, and Elizabeth Cady Stanton and Parker Pillsbury, editors, has been laid on our table by the kindness of Mr. Philip Cowen of Petaluma.

No one doubts the ability of the conductors of the paper; perhaps a few doubt their honesty or sanity; while very, very many doubt the justice of their cause.

The subject of Woman's Rights is one that now engages the attention of the best writers and thinkers of the land, and will continue to do so until the ballot is placed in the hands of our wives and sisters, and we believe that, within ten years and perhaps within five, that event will occur. If the women of the land desire to vote, we say, let them. While the fair sex may occasionally stuff the ballot-box as did our grandmothers in New Jersey, yet all must acknowledge that woman is man's superior in honesty and moral principle.

We, therefore, take off our hat to THE REVOLUTION and wish it success.

SENATOR SPRAGUE—BOLD WORDS.

SENATOR SPRAGUE of Rhode Island is becoming eminent, and, so far as yet appears, deservedly so, by speaking the truth. The other day he presented a Petition for Woman's Suffrage remarking that as in his deliberate judgment the voters of this country have less to do with the management of their government affairs than any other people in the world, there could be no great harm in granting the prayer of the petitioners. Since that time he has twice addressed the Senate in a strain that his republican allies of the press as well as brethren of the Senate find it easier to ridicule than to disprove. In his speech on last Tuesday in the Senate he said:

He never had before seen so much ignorance displayed as to-day in the discussion of this question of the financial condition of the country. He read a statistical statement of the exports and imports of Great Britain and the United States respectively, from which he deduced the conclusion that while Great Britain's exports consisted almost entirely of manufactured articles, the United States exported nothing but raw material. . . . The whole capital of the country is collected in the large cities and is used to increase the value of property there. The manufacturers of New England are manu-

facturing to-day at a loss and they have made no money for the last two or three years. The only way in which success can be attained there now is by the capitalists crushing out all who are engaged in the same business with him. Passing from the financial to the social constitution of the country, Mr. Sprague said that his previous remarks upon the latter subject had been severely criticised, and some had charged that he must be familiar with the disturbing element in American society, from the fact that he described it so minutely. If he had not been familiar with the constitution of American society, he would not have ventured to make such statements about it, because neither in the Senate nor elsewhere would he make statements that he could not substantiate by proof. The pending bill was one of the most dangerous propositions that have ever emanated from the Committee on Finance, and if enacted into a law, would disturb the relations of over sixty millions of capital, and, so far from relieving the South and West, would actually increase the premium they would have to pay for the use of the money. It was not a measure in the interest of the people, it was rather a bill to provide for the establishment and maintenance of other institutions like the Park Bank of New York. The great banks of New York and other places, which wielded the capital of the country, were managed by men who knew nothing about the business interests and relations of the people, and yet the Congress and legislation of the country were influenced and governed by the managers of the banks, both by open and by indirect corruptive influences. He knew himself of a legislator, a member of a Committee, who had been asked to report upon a certain matter in a certain way, and the temptation held out before him was \$100,000. The worst and most alarming feature of this matter was that the moving power could not be pushed.

The Senator from Massachusetts (Mr. Wilson) had undertaken to inform the Senate and the country that all was going well. That Senator, no doubt, repeated what had been told by others; but his information had been derived from men who expected to be benefited by the exercise of his influence in his high position. Can that Senator (said Mr. Sprague) tell the Senate of his own knowledge that his informants speak truly? Can he tell that they knew the truth of what they gave him? Certainly not. What does he know about society? How much of it does he mingle with? He mingles with those that he comprehends. Are they such as can give a comprehensive view of the present situation? No man shall stand here and, either through intention or ignorance, or from any other cause, mistake or misstate the situation without being answered by me. The Senator understands the creation of parties and carrying them on successfully, as well as any man, but he mistakes his calling when he undertakes to form a judgment as to the business interests of the people of the United States.

On Saturday Mr. Sprague spoke again to this effect:

Mr. President: I rise to a personal explanation. The people of the United States will suspend their judgment on all newspaper articles bearing on me to my disadvantage. They may be assured that my words and courage do not rest on wine, or whiskey, or any other stimulant but upon knowledge of the shrinkage of property, and the loss of virtue going on around me. My great anxiety is to effect a cure now. The remedy is now accessible; a year hence it may be beyond our reach. My leading idea is to correct a condition of things of which the following is perhaps an aggravated case, but it is a substantial illustration of the condition throughout the country: A man in Washington has \$20,000 loaned out in sums of \$50 to the poor at ten per cent. per month, and secured by chattel mortgage. When the victim is exhausted demand for payment is made, and in default of payment the property is sold for one-fourth to one-half its value. The plan to correct this is to place within the reach of every man of energy and industry capital at a low rate of interest, upon which he can labor and make profits. This is the one I have in view, and is substantially the one in use in England, Belgium, Holland and France, the most prosperous states of modern times.

With some notice of the attacks made on him by Senators and the Radical press, he said: I will not longer sit and hear incorrect statements concerning our condition—our drifting condition—come from whence they may. To cure an evil we must know its character and not mistake it. Let those who think I am crazed study as I have done for three years past; let them examine without prejudice, patiently as I have done, into our exact situation. Ask those around me if there be any substantial difference between the opinions I now avow and those I have heretofore indicated. My present work is

to show the plan that will remedy our evils. This will take time and investigation. It is clear as the noon-day sun to my own mind; but to prove logically and with satisfactory reasons is the work to be accomplished now.

The N. Y. *Tribune* and several other of the city journals venture to suggest (drawing it very mildly) that Senator Sprague should be required to prove his charge about the 100,000 dollars. We shall soon see how much is done about it. The party in power is getting quite enough of such revelations for its honor, or credit.

WHY MR. MILL WAS DEFEATED.—We have before alluded to the cause of Mr. John Stuart Mill's lamentable defeat not being returned to the present Parliament; but Mr. Stephen Fiske, an American, in his *Photographs*, a London book, lately published on England, throws more light upon the subject in speaking of the *Times*.

Like most of the other London journals, it is terribly in the power of Mr. W. H. Smith, M.P., the news-dealer, who purchases a large proportion of its daily issue. Mr. Smith is a Conservative, and the *Times* is now Liberal in politics; but while Mr. Smith was canvassing Westminster against Mr. John Stuart Mill, the favorite Liberal philosopher, you vainly looked in the *Times* for any opposition to the Conservative candidate. Most of the other Liberal organs, except the *Star*, were in the same predicament. Mr. Smith could—I do not say he would—have practically suppressed them if they had imperilled his election by their attacks; and so Mr. Mill was left to his fate by his journalistic friends. The clubmen, politicians, and gossips of London have had many a laugh and joke over this state of affairs; but I can only deeply regret it. It is an evil thing for English journalism, and for journalists all over the world, that any man should have, even temporarily, the power over the leading London press that the French Emperor has over the press of France.

TURKEY AND AMERICA.—We are all apt to speak of Turkey as but half civilized. But did not the late hanging in Maryland of three negroes, and the brutal death of one of them in particular, equal, if not surpass, the following account of a Turkish hanging scene taken from the *Levant Herald* of Jan. 24th.

On reaching the spot selected, the party of police escorting him halted, and the first intimation the wretch had of his fate was the question if he desired to say his prayers. He replied in the negative, and the executioner then advanced and attempted to throw a looped cord over his head. Manacled though he was, he resisted for some minutes, struggling fiercely, and screaming in a manner which, early as the hour was, speedily gathered a crowd into the previously empty street. At length the cord was got round his neck, and, after a further short resistance, he was strangled into insensibility. This done, the body was hitched up to a hook in the door-post of a neighboring butcher's shop, with the feet barely off the ground, and left to die out thus, under watch of a single zaptieh. As usual there was no excitement amongst the spectators, and in less than half an hour after the murderer was dead only some three or four loiterers lingered near the spot. About one p.m. the body was cut down, and carried off in a sack for burial.

WHICH DRINKS HARDEST?—The New York *Times* says, Ireland drinks less whiskey than Scotland, though her population is twice as large. The late Budget shows that while the latter country drank, in 1868, 4,907,701 gallons, Ireland drank but 4,773,710 gallons. England at the same time consuming more than both together—over eleven millions of gallons.

A MARRIAGE took place at Concord, N. H., recently in which the bride was only sixteen years of age, and a widow at that. She was married the first time when she was only thirteen years old. The bridegroom on this occasion was twenty-four years old.

ENGLISH CORRESPONDENCE.

MANCHESTER, February, 1869.

At the last weekly sitting of the Social Science Association in London, in the department of "Economy and Trade," Mr. R. W. Cooke Taylor read a paper entitled "A Project for Opening the Civil Service to Women." Mr. Russell Gurney, M.P., was in the chair. Mr. Taylor said that he had broached his project three or four years ago, and that it was not very warmly received. Now, however, the time was more ripe for action, and as the word for reform had gone out in all our public departments, he proposed to show that both on social and economic grounds it was desirable that women should be eligible for civil appointments under the Crown, and that, therefore, the project was eminently practical. He combatted the objections generally brought against permitting women to compete for these and similar occupations, and said that such objections might be classed under two heads—natural and artificial, or, in other words, those which derived their supposed force from what their advocates are pleased to assume as the laws of nature, and those of which the foundations are said to lie on conformation of society. Mr. Taylor deprecated, with considerable force, the enunciations of persons who are continually asserting "what is contrary to nature," and "what is intended by nature," as if they had a monopoly of the secrets of the universe, and he pointed out that it was those who thus quote nature's intentions and nature's laws who refuse a free field and bestow their favor upon the stronger of two competing forces, and were constantly throwing obstacles in the way of the weaker. He merely asked for women that they should be free. He did not ask that men should yield one iota of their rights; he only urged that the rights of women should be conceded. He then proceeded to answer various objections, and having referred to Mr. John Stuart Mill's assertion that all great improvements pass naturally through three stages—ridicule, argument, and adoption—he discussed the assumed difficulty of bringing men and women together in offices, or workshops, he pointed out how well this worked in the numerous cases where it is already customary. He contended that the acknowledged influence of woman's society upon man was to refine and purify both his thoughts and expressions, and to elevate the tone of his conversation. He then glanced at the economic and social advantages of the reform suggested, describing, with considerable eloquence, the misfortunes of many women who were driven to ruin under the present condition of things. He recommended the further employment of women as telegraph clerks, as well as in other departments of the public service. Mr. Taylor concluded by saying that justice had but to be done in this matter, and then those "natural laws" to which his opponents were so fond of appealing would perform all the rest. In the course of the discussion which followed, the Rev. B. Lambert said that he saw no moral objection to the employment of women in co-operation with men; on the contrary, he believed it would tend to mutual improvement. Dr. Nicholas warmly supported the extended employment of women. Mr. Holland objected that many male occupations were unsuited to women, and Mr. Whately reminded the meeting that the employment of women in public offices on the Continent induced the men to lead an idle life at the cafes. As an indication of the public mind, I may

mention that the "Alcibiades of the Press," as Matthew Arnold terms the *Daily Telegraph* (London), has an article on this subject of opening the Civil Service to women. It is written with that lightness and agility of style which distinguishes the paper, but in no unfriendly tone:

We thought it would finally come to this. Every other domain of man has been invaded. Politics, science, poetry, fiction, have been attacked, and in some cases conquered. Military hospitals have known woman's rule. Women have led and followed armies to the field. They have struggled strenuously to obtain surgical education; they have fought for votes; they have in one or two minor metropolitan instances obtained admission to clubs, and they are organizing a club of their own. In factory towns and rural districts they compete with men in almost every kind of labor. But hitherto our great government offices have endured only monastic sway. Somerset House has been like the "sacred isle" of St. Lenanus; around Whitehall is a "sainted sod" which "ne'er by woman's foot is trod." Yet the reasons to the contrary seem sufficiently strong. Civil Service work is naturally light. The hours of attendance are not long. No muscular strength is required to guide an office pen. None of the supposed mathematical superiority of men is wanted for the composition or copying of letters, the "keeping" of books, the computation of accounts. The predominance of men as musical composers is also not much to the purpose, for though "lighter pass the minds fledged with music," official minds are exceptions, and are best obeyed in solemn silence.

Then in more serious strain come the objections, and difficulties, and modes to obviate them and the admission that "startling as this proposal is, it is by no means new." Women are already in the Civil Service. Women have been examined by the Civil Service Commissioner, and have creditably passed the dread ordeal. Several postmistresses have been nominated and examined, tried, and found competent. When the telegraphs come under government control many hundred young ladies will become civil servants of our "Sovereign Lady the Queen." The probable consequence of the standard of remuneration being lowered by the increase of competition is then discussed, and it is presumed that the lessening of men's salaries will be a check on marriage. This is a very narrow view of the question looked at economically, for admitting the reduction of salaries to take place, it will then be open to men to seek for other and more productive work of a kind more "adapted to their powers," and for which, as they say to us, they are "intended by nature." The *Daily Telegraph* admits that the subject presents a riddle which it does not attempt to solve, and concludes in reply to its own objections, half ironically, but not without feeling:

Man in his wisdom has decreed that every woman ought to get married; and when she says she can't, we accuse her very loftily of "wandering from the point." Sometimes, poor thing, she wanders far enough—into sin, shame, disease, starvation; but as she passes along pitiless streets, with her "houseless head and unfed sides," she can see "the light of household fires gleam warm and bright," where selected women have secured a home sustained by a male worker whose wages are high because he will not allow female competition.

An interesting communication has just been received from Miss Carpenter, reporting progress in her work of developing the Government Female Normal School in Bombay, of which she has been appointed lady superintendent. After recounting some of the numerous difficulties she has to encounter, arising from the want of female students, from the difference of race and language, and the obstructions presented by national customs and prejudices, she describes her plan for having the English ladies, as well as native teachers, prepared for their work by the help of a Parsee Professor and the Committee of the Parsee Girls School Associa-

tion, whose co-operation she has secured. A school supported by a native gentleman has been kindly allowed to her to adapt as a model school. Having thus arranged for the direct training of native teachers in their own schools, Miss Carpenter rejoices in the prospect of obtaining some. Two young Parsee ladies, who have been for some time employed as assistant teachers, are to have special lessons from the training mistress. Several scholarships have been offered by wealthy natives. The Chief of Junekhundee and his lady were so much pleased on a recent visit to the schools that they placed a considerable sum of money at the disposal of the superintendent, some of which she intends to employ in scholarships. The Countess of Mayo, wife to the newly-appointed Governor-General of India, has contributed to the work. Two native gentlemen have offered a sum for the training of Marathi widows, and the Ranees of Junekhundee "has placed Rs. 720 in my hands," Miss Carpenter says, "to train Marathi teachers, especially for her own girls' schools." One of the ladies who went out from England with Miss Carpenter is preparing to go to Ahmedabad to superintend a girls' school there. Requests have come in for trained teachers for girls' schools from various parts of the Presidency. Many Hindu ladies have expressed a warm interest in the work and desire to form private classes. An English class has already been formed of young native ladies, who are scholars at the Alexandria school, and who have attained there considerable proficiency in our language. The members of the Students' Literary and Scientific Society, with their president, Dr. Bhow Daji, now Sheriff of Bombay, have promised every help in their power, especially in the matter of finding students as soon as the model school is prepared for training them. Several other native gentlemen, in high positions, have afforded most important assistance, and Miss Carpenter adds, "they have inspired me with confidence that I can always rely on them in time of need."

I am sure you will be pleased to have these particulars of the dawn of a new day in the East for our India sisters—for sisters they are by the close alliance of a common race and the affinity of mind which such a kindred implies. The remarkable fineness and acuteness of the Hindu brain, with its wonderful capacity both for reason and feeling, naturally make us proud to own the natives of India as part of the great Aryan family, and we ought to be more than willing to admit their claims to a like inheritance with ourselves who are, historically, their younger brethren, as

"Heirs of all the ages in
The foremost files of time."

Last week's Obituary contains the death of Lady Murchison at her residence, Belgrave Square, London. She was the wife of Rodrick Impey Murchison, the geologist and President of the Geographical Society, and had herself no mean name in the scientific world. She was a very good naturalist, and from her early years took an ardent interest in scientific pursuits. It is well known that her influence and acquirements first induced her husband to devote himself to those scientific studies which have raised him to his present high position. She has gone in the fulness of years and honor, having completed her eightieth year.

There are two exhibitions of pictures now open in London, which are peculiarly interesting to women, as showing their powers and possibilities in artistic attainments. Of the Collec-

tion of the Works of Female Artists the amateurs say that the general view is very pleasing from the increased brightness and vividness of the work and the great regard paid to general atmospheric effects. Out-of-door nature is more faithfully rendered than in former years. Your artist readers will appreciate this praise when I mention the names of Mrs. E. M. Ward, the Misses Thorneycroft, Mrs. Marrable, Madame Bodichon and Miss E. M. Boyd, as being among the contributors. In the General Exhibition of Water Color Drawings, lately opened, the critics make especial reference to the works of two ladies who prove themselves to be possessed of remarkable artistic powers. These noteworthy painters are Miss Spartali and Miss Lucy Brown. The former is well known as the artist of many glowing and subtle studies of color and apt renderings of refined expression. Miss Brown makes her first appearance this year, but her work is that of a skilled hand. Though noble, these artists are said to lack the fruits of severe study. There is much promise for the future in their works.

At the annual meeting of the Dramatic Sick Fund, held one evening last week, at Willis's Rooms, London, Mrs. Stirling made a speech after dinner in reply to the toast, "The Ladies." After asking for aid to the Fund, which has afforded relief to many cases of distress and assistance to bereaved relatives in the past and will yet gladden many a sad heart, and alluding to the circular lately issued by the Lord Chancellor to managers of theatres, exhorting them to provide more modest and becoming dresses for the ballet-dancers, Mrs. Stirling added: "If I had the office of Lord Chancellor, I should first suggest to managers to cater for the higher instead of the lower tastes of the public, and to see whether there is not a class that might be drawn to the theatre by a better style of entertainment. * * I would advise the more serious dramatists to be realistic in higher matters than Hansom cabs and practical pumps, and give us characters and incidents as like the truth as the painted scenes before which they are played. To us actors and actresses, I would say:

"Oh, wad some power the giftie gie us
To see ourselves as others see us!"

These remarks are in accordance with the firm faith of a friend of mine, a devout lover of art, who holds that the theatre, appealing as it does to the feelings and intellect, as well as to the senses—but the theatre as it ought to be, rather than it now is—might be made a more effectual promoter of morality and refinement than the pulpit.

Yours truly,

R. M.

LETTER FROM MR. TRAIN.

STUMPING NEW ENGLAND,
The State of Sprague, Dixon
House, Westerly, R. I.,
April, 1869.

EAST AND WEST.

DEAR REVOLUTION:

How the women of THE REVOLUTION have stirred up the west. How the west is rolling on the Revolution. Born in Massachusetts—married in Virginia—I have been Bunker-Hilled and Pochahontased to death. North and south ended with the war. We shall hear of east and west now.

HO! FOR CHICAGO.

Off again. Now Washington, now Northampton, now Chicago, now New England. Well

done, S. B. A. You are, indeed, a Revolution. Who would have thought when we got those nine thousand votes in Kansas, that everybody would so soon jump in and ride? Already, the world is better for it. The coin was spurious, and we nailed it down. *Grub on, little worms, grub on, there is sunshine in the sky.* My old Milwaukee friend, Mat. Carpenter, is with us for life and liberty—and as for the pursuit of happiness—that is only in the Declaration of Independence.

THE TURKISH BATH.

Never in better health, and yet two or three hours every night stirring up the people. The Turkish Bath does it. It is a universal panacea. P. P.'s article was grand on the new reform. THE REVOLUTION, then, is also to lead the great medical reformation. Good. How sublime is the road to knowledge. S. B. A. must go to the Turkish baths, and E. C. S., and E. K. and the rest. Already there is a fall in drugs and alcohol.

UP AND DOWN THE MIDDLE—BALANCE TO PARTNERS—GRAND RIGHT AND LEFT—THE HOLY MARRIAGE OF INTELLECT AND PROGRESS.

It was a grand sight. I enjoyed it. Sorosing the Press, or Pressing the Sorosis. It was all the same. It was a success. All sober, and all in bed at midnight. No Bachanalian orgie—no Manhattan or Union League debauchee—no spittoons balancing to decanters—no fights ending in smoke—no continental swearing nor pistol shots—but intellect for once overpowering the passions and the senses. The moral power of THE REVOLUTION working its reformation. Imagine a ball, solely made up of men dancing the round dances, or solely composed of women. Why should dinner parties ignore womanhood?

Blackstone was an old thief. Even to-day, the House of Commons allows only sixteen women to look at the animals below through the slats of a cage. Let us turn the churches into polling-booths for the women. When they vote, they will not cast their ballots in a rum shop or gin palace.

I ran away from my little army for a moment, to accept the invitation of a woman to a banquet. *She took me there in her carriage. I took her arm to the banquet. She forgot to come for me in the cloak room.* She ordered the waiter to bring me a glass of water. She made the speech, while I listened—and, the popping of the question was better than the popping of champagne.

IF IT IS WOMAN'S DUTY TO BEAR CHILDREN, WHAT IS MAN'S DUTY?

Dear sisters, keep on patching breeches, mending stockings, wiping children's noses and boiling onions. That is woman's sphere. Stick to it, girls. Your sphere is, to look out for the young ones. Our sphere is, to be only fathers, and gather the early worms. Yours to read novels, eat candy, wear paniers, and teach the babies to love papa.

IF WOMEN WILL INSIST UPON HAVING MEN DOCTORS, WHY SHOULDN'T MEN HAVE WOMEN DOCTORS?

When will society open its eyes to the gross immorality of allowing men doctors to visit our family bed-rooms? When did it come to pass that men doctors were any more moral than men lawyers or men clergymen? Remember what Hamlet said to Ophelia Polonius: "Women ought to be ashamed to employ men doctors!"

THE PALACE OF INFANT SKULLS.

And lo! and behold! there, among the

churches, is the triumph of our religion. It has come to pass that infant life is unsupportable—so all the way to the Park, out of its cheapness, we macadamize the grand avenue of fashion with infant's bones—and out of the massacre of the innocents we build up the freestone palace of infant's skulls. One murder makes a *Hester Vaughan*. MILLIONS, a *Restelle*! Three cheers for Martin Luther.

ABANDONED MEN—HE-PROSTITUTES.

Women shun, with horror, their own sex who fall. Why not shudder at the approach of abandoned men? The world is full of he-prostitutes. Why not drive them from the churches, the balls, and parks? How an "abandoned woman" would be shown the door in a Fifth Avenue sociable! Why not apply the rule to abandoned men? When women vote, we shall have Equal Rights.

IGNORANCE IS POWER.

Bacon never said knowledge is power. We are ruled by ignorance. Ignorant editors instruct ignorant Congressmen, and stupidity teaches vagabondism how to legislate—one-eyed dwarfs leading our blind giant over the rapids. The world is wrong side upwards—let us put it right side downwards. Marble, of the *World*, is a good fellow—but look at him, still quoting Mill, Bastier, Adam Smith, and old Sam Barlow on Free Trade and Specie Payments. Marble, my boy, you are too good a fellow—too progressive for such English fossil company. Off with the bands, M. M., and

ASTONISH THE WORLD.

Everything is transformed, turned upside down, placed in altered relations with everything else. Solid walls are tumbled in ruins. Towering oaks are plucked up by the roots. The rivers flow in new channels. The people speak different languages. The spirit of liberty is abroad and metamorphoses them. Old things pass away, and everything becomes new, better, nobler, and stamped with the brand of THE REVOLUTION.—*Irish People.*

TEAR DOWN THE OLD AND BUILD UP THE NEW.

I see it—I feel it—I know it—the spiritualistic element predominates. The progress of the times is not up with the spirit of the age. The three necessities came with the grand rebellion. *Military necessity*—that ended with Lee's surrender. *Party necessity*—that died with Grant's election. *Moral necessity*—that is shown in the terrible corruption in law, medicine, theology, politics, and social life—all to be purified by the enfranchising of women.

THE BURSTING UP OF CERTAIN DIVINE RIGHTS.

This century has cracked some old china—exploded some divine rights—burstured some ancient rights. The *divine right of kings* over subjects was burstured at Bunker Hill, Lexington and Concord in '76. The *divine right of slave-masters* over slaves was burstured at Sumter, Richmond and Appomatox in the English slaveholders rebellion. The *divine right of men over women* was burstured when I took the Woman Suffrage cause out of the hands of the mutual admiration theorists, and gave women nine thousand votes in November, '67.

ON WITH THE REVOLUTION!

GEO. FRANCIS TRAIN.

APROPPOS of Mr. Greeley's interest in poultry affairs we find Mr. Sykes, M.P., introducing, with an able speech, a bill into the House of Commons "for the preservation of sea-gulls and other sea-birds from wanton destruction." Messrs. Greeley and Sykes are generously lightning Mr. Bergh's load, though it be at the eleventh hour.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }
SUSAN B. ANTHONY, Proprietor.

NEW YORK, APRIL 8, 1869.

TO SUBSCRIBERS.—How to SEND MONEY.—For large sums, checks on New York banks or bankers, made payable to the order of Susan B. Anthony.

POST-OFFICE MONEY ORDERS

may be obtained at nearly every county seat, in all the cities, and in many of the large towns. We consider them perfectly safe, and the best means of remitting fifty dollars or less, as thousands have been sent to us without any loss.

REGISTERED LETTERS,

under the new system, which went into effect June 1st, are a very safe means of sending small sums of money where P. O. Money Orders cannot be easily obtained. Observe, the Registry fee, as well as postage, must be paid in stamps at the office where the letter is mailed, or it will be liable to be sent to the Dead Letter Office. Buy and affix the stamp both for postage and registry, put in the money and seal the letter in the presence of the postmaster, and take his receipt for it. Letters sent in this way to us are at our risk.

POLITICAL ABOLITIONISTS, FANATICS AND PHILANTHROPISTS.

THE great anti-slavery movement by which the country was precipitated into a bloody civil war, derived its chief impulse from political ambition. The Garrison-Phillips abolitionists were indeed mere fanatics, or, if you please, philanthropists, without political hopes or aspirations; but if the anti-slavery movement had been left in their hands, it would have resulted in nothing but empty agitation among a small band of headlong, excitable people. It was not till calculating politicians took it up, and saw that political capital could be made out of it, that it assumed formidable proportions and convulsed the country. The politicians did not aim at the abolition of slavery, but to play upon the natural repugnance of Northern citizens to that institution, as a means of building up a political party and gaining control of the Federal government. They steadily disclaimed any intention to disturb slavery in the States.

The above is the beginning of a long article in the New York World of March 31st, headed "Rewards of Political Abolitionists." The whole article is worthy attention as well for its errors as its truths, in both of which it abounds. The first declarations are the most glaring and daring blasphemies to be found in human language; downright denials that humanity, love of justice and liberty, or any sense of religious obligation can ever animate the human soul. For surely if the American slave system, vaccinated into the young American colonies by the mother country from her own scrofulous, polluted veins, and continued under the revolutionary, republican government until the whole body politic was one ghastly cancer, betokening speedy dissolution, if that could not and did not awaken at last the sympathy, the conscience, the most solemn sense of religious duty to God and man, then is bald Atheism which denies not only God and the soul, but all moral and religious obligation, all sense of justice, all regard for right and righteousness, the only Faith worthy the human race. No man of manly feelings, who had ever contemplated what slavery was as it existed in the southern states for three-quarters of a century, would ever make such confession as in the two first periods extracted above. That it was in its mildest form, robbery, adultery and murder, was proved out of its own statute books. From 1788 to 1808, it was a permitted constitutional

indulgence to ravage Africa and supply the plantation victims, by what was called "the African Slave Trade." Afterwards, that horrible commerce was decreed to be piracy, punishable with death. But this was not until Virginia had commenced the breeding of slaves for the southern market, and the African trade interfered with her staple, her most profitable business. Then the African slave trade was solemnly declared by the government to be "irreconcilable with the principles of justice and humanity," and baptized by the odious name of Piracy, it was death by act of Congress, to engage in it.

But the domestic traffic was no less piracy, at least so far as the victims themselves were concerned. All the infamy and cruelty of the foreign trade reappeared in the domestic, and in some respects the atrocities were even greater. Large numbers of women and few men were kept on the breeding farms. White overseers were not only encouraged, but sometimes even paid to increase the number and to improve the color of the stock of slaves by infusion of their own loathsome blood. The resemblance of many slave children to their masters and owners was always observed and often reported by travellers and others not of, though often in, the slave-breeding districts. So that if the African trade was piracy because "irreconcilable with the principles of justice and humanity," what was the domestic when the abomination of breeding the victims was inseparably connected with it?

That slavery was wholesale robbery was also seen in its own definition of itself. Its own universally declared and accepted code was, that "a slave is one who is completely in the power of the master to whom he belongs." "A slave can do nothing, acquire nothing, possess nothing which does not belong to his master." And this related to wives and children as much as to the products of the potato patch or hen roost in which sometimes, under a humane master, he was indulged. Slavery, even in Massachusetts, while it existed there, was in this respect no better than farther south; as witness the following marriage form used under the laws of the colony:

You S. do now in ye Presence of God, and these Witnesses, Take R: to be your Wife;

Promising, that so far as shall be consistent with the relation which you now Sustain as a Servant, you will Perform ye Part of an Husband towards her: And in particular, you Promise that you will Love her: And that, as you shall have ye Opportunity & Ability, you will take a proper Care of her in Sickness and Health, in Prosperity & Adversity.

And that you will be True and Faithful to her, and will Cleave to her only, so long as God in his Providence shall continue your and her Abode in Such Place (or Places) as that you can conveniently come together:—Do you thus Promise?

The same was then pronounced to the other party with the appropriate variations, after which the following closed the disgusting but solemn farce:

I then, agreeable to your Request, and with the Consent of your Masters & Mistresses, do Declare that you have License given you to be conversant and familiar together, as Husband and Wife, so long as God shall continue your Places of Abode as afore-said; And so long as you Shall behave your-selves as it becometh Servants to do:

For, you must both of you bear in mind, that you Remain Still as really and truly as ever, your Master's Property, and therefore, it will be justly expected, both by God and Man, that you behave and conduct your-selves, as Obedient and faithful Servants towards your respective Masters and Mistresses for the Time being:

I shall now Conclude with Prayer for you, that you may become good Christians, and that you may be en-

abled to conduct as such; and in particular that you may have Grace to behave suitably towards each Other, as also dutifully towards your Masters & Mistresses, Not with Eye-Service, as Men-Pleasers, but as ye Servants of Christ, doing the will of God from the heart, etc.

So adultery was a necessary result of the robbery of the slave system. But it is true besides, that the laws at the south knew no more of the marriage of slaves than of cattle. Some of the churches, many years ago, in Virginia, Georgia, and other states, doubtful whether such havoc of the family institution could be justified among ministers and church members, held conventions and conferences in which the subject was seriously and prayerfully considered. The final decision in the Savannah River Association in 1835 (and the universal practice everywhere, before and after) was in these words:

A separation by sale among persons situated as our slaves are, is civilly a separation by death, and we believe that in the sight of God it will be so viewed!..... The slaves are not free agents, and a dissolution by death is not more entirely without their consent and beyond their control, than by such separation.

The robbery of slavery extended also to the right of education and religious worship. It is not yet a quarter of a century since a young Miss Douglass was fined and imprisoned one month in Virginia, for teaching, not slaves, but the children of a free colored family to read; the only books used, as appeared in the trial, being a Primer and New Testament. A Bible Society's colporteur, not much longer ago, was arrested and tried for the crime of giving a copy of the Scriptures to a family of slaves. The magistrate, whose name was Black, remitted the penalty on being assured that the stupid fellow was ignorant of the law, and some of the directors of the Society becoming surety that the like offence should not again be perpetrated. Some of the penalties for daring to teach slaves to read or write, were outrageous.

That slavery was murder is beyond all question, when it is remembered that the slave was completely in the power of the master. A slave girl, daring to strike her brutal master in defence of her virtue, could be lawfully killed on the spot, or her father for defending her!

What, then, was slavery, aside from all cruelty of torture by overworking, underfeeding, iron yokes, shackles, thumb-screws, whips, scourges, mutilations and red-hot branding-irons? Apart from all these, it was one wholesale system of Robbery, Piracy, Adultery, Heathenism and Murder! Its like was never seen or known in all the dark and bloody history of the past.

And the chief propelling impulse to a warfare on such a perdition of all imaginable woes as this, according to the New York World, was "political ambition!" Never was human nature more foully libelled than that before. What a compliment the writer pays to his own manhood by so cold-blooded an utterance! O shame, where is thy blush! To what would he apply the principles of virtue and morality, if not to a wholesale system of all possible sin, uncleanness, crime and cruelty like American chattel slavery?

The Garrison-Phillips abolitionists, he says, were "mere fanatics." He does condescend to call them "philanthropists," to sneer at them rather as such, for he adds, "had the anti-slavery movement been left in their hands, it would have resulted in nothing but empty agitation, among a small band of headlong, excitable people." For what, then, are God and his government in the universe? Why was the Bible given, proclaiming liberty to captives, and commanding that "the oppressed go free?" Where-

fore came the Son of God proclaiming that glorious gospel? enforcing that divine command? What is the mission, the work of religion, if it be not to cleanse the earth of such an abomination? Of what sin, crime, cruelty shall an individual, or a nation, repent, if not of such as slavery inevitably and always involved? What mortal business can a church or clergy have in a nation where such an institution exists in towering proportions, exultant, defiant, if it be not to seize the thunders of omnipotence and hurl them in irresistible fury against it until not one stone of all its walls and battlements is left upon another! True, the church and clergy mostly connived at the sin, defended it, perpetrated it themselves, with a high hand, and thus forced the avenging God into military necessity to overthrow it by the calamity of war, a just and righteous retribution upon the people, south and north, for slighting and despising His authority.

True, also, is it, as the *World* says, "the politicians did not aim at the abolition of slavery." They solemnly affirmed ever their fealty to it, in all the old slave states. And the *World* is right also in showing how the leading political abolitionists have failed in the objects they sought by seeming to espouse the cause of the enslaved. It enumerates them from Wm. H. Seward down (or up), "whose destiny was to be supplanted by small rivals," who have ever been "elevated over their heads." Finally, it declares:

The anti-slavery chiefs have not only failed in their aspirations for office, but they have nearly all made shipwreck of their popularity with the party which they created. The republican party no longer treats with honor, affection, esteem, or trust, either Seward, or Chase, or Greeley, or Fremont, or the Blairs, or Cameron, or Weed, or any of the men whose energy, astuteness, and influence called the party into existence, moulded its organization, and led it to victory.

But the grand mistake of the *World*, after all, is in its estimate of those it calls "fanatics, or, if you please, philanthropists, without political hopes or aspirations." Their work was only "empty agitation;" in itself, "would have resulted in nothing!" The work of Isaiah and Jeremiah, it was expected by the Jews, "would result in nothing." But they learned better when captives in Babylon. The warnings of Jesus and his followers, it was believed "would result in nothing." But that generation did not pass away, till their Holy City was ploughed as a field, owls and bats fouled the very altar, and adders hissed beneath where it stood.

Let the *World* lay no such flattering unction to its soul. Many of those "fanatics, without political hopes or aspirations," still live, yea, "through God, are mighty in power." They stand before the world, to-day, justified in the sight of all holy beings, their prophecy fulfilled, their work magnified and made honorable. While the church and ministry were not only excusing slave-breeding, slave-trading and slave-holding, but actually practicing it, these "fanatics" were warning the country that the evil persisted in would inevitably provoke the judgments of Heaven. While in all her guilt, the church was crying Peace, Peace, Union, Union, the abolitionists were constant and faithful in their declaration that no peace was possible while slavery continued. The event showed who was right. The voice of half a million dead can testify from their untimely graves whose prophecy to the people was God's truth, and whose the words of the father of lies.

Now the demand is for justice, equality, full, untrammelled citizenship for every intelligent, patriotic man and woman in the land. And those who make it are still "without political aspirations." And the demand of justice, the voice of forty centuries of accredited history, all the divinely given attributes of human nature and the honor and throne of Jehovah are their all-sufficient assurance of a final and perfect triumph.

P. P.

THE MAN MARRIAGE.

In reply to many letters asking if THE REVOLUTION is opposed to marriage, I desire to state my objections as briefly as possible to our present system, which I call the "man marriage," because to the creeds and codes and customs which govern the present institution woman has never given her consent.

1st. I object to the teachings of the church on this question. Its interpretation of the Bible, making man the head of woman, and its forms of marriage, by which she is given away as an article of merchandize, and made to vow obedience as a slave to a master, are all alike degrading to my sex.

When our pulpits declare that the husband is the head of the wife as Christ is head of the church, they simply reflect the opinions of a dark and barbarous age, for every one knows that morally and spiritually woman is superior to man, and in purity and principle more perfectly represents Christ in his life of sacrifice, while man, with his metaphysics and materialism, is more like the church in its bloody struggles from authority to individualism. Take the multitudes of drunkards, licentious men, and criminals, married to sober, virtuous, refined women, and consider in what single point of view their relation to their wives can correspond to that of Christ and the church. The self-sacrificing mother in such households, who, by constant toil, feeds and clothes her children, and brings them up in habits of industry, who, in rain and sleet and snow, follows her wretched husband to his haunts of vice, at the midnight hour, and, with a divine love and patience, guides his unsteady feet to their far off home, surely, she is the Christ that smooths the rough road and illumines life's dark journey all through. There is no one heresy that has wrought such evil on the earth as that of making the mother of the race subservient to any power this side the throne of God, and when puny man, with narrow views, so interprets the Bible as to make woman his lawful slave, he not only degrades her but the law of God also.

Hitherto we have had the "white male" interpretation of the Bible, making it wise and just and good to enslave the black man to his avarice, and the woman to his lust. The late war gave a new interpretation to the Bible on slavery, and we shall hear no more of sending back Onesimus. But the negro is not the only class set free by the discussions of the last century.

Women have been listening, thinking, studying Philosophy, Hebrew, Greek, first principles, and when they translate the Bible for themselves we shall have a new evangel of womanhood, wifehood and motherhood. When woman understands the science of life, she will see the wisdom of the command, "Be ye not unequally yoked," and of the solemn warning, given mid the thunders of Mount Sinai, "The sins of the fathers shall be visited upon the children." If the Bible teaches one lesson, it is a pure and holy mar-

riage, in which weakness and vice, rum, tobacco, disease and lust can have no part whatsoever.

But we see dawns of a better day in the church. Many of its most profound thinkers are giving to the inspired pages a higher and holier interpretation of woman's mission. The Methodist church, among the first in every step of progress, has already dropped the word "obey" from its marriage service, and the orthodox clergy, more generally than those called liberals, are now taking part, with pen and tongue, in the grand discussion for the enfranchisement of woman and everywhere crowding the platform in our conventions. Henry Ward Beecher who, since the war, has steadily demanded the recognition of woman in the reconstruction, begun long ago to treat her as an equal in the marriage service. In Plymouth church women are deaconesses, have a voice in its business matters, speak, and pray in the weekly meetings.

2d. The position of the state on this question is quite as objectionable as that of the church. Whoever reads our laws on Marriage and Divorce will see that the wife is fully as degraded in our codes as in our creeds. We published an abstract of these laws in THE REVOLUTION a few months since, which no woman of any pride or self-respect could read without a feeling of disgust and indignation.

There is not a man in this nation, who, knowing what the laws are, but would repudiate for himself a relation that would so wholly merge his individual existence in that of another human being. Suppose the law should say, "The husband and wife are one, and that one the wife." How many men would go to the hymenial altar and vow obedience to that idea? Here and there one might do so for a fortune, but most men would choose freedom and equality to gilded slavery. No sensible man would put his head into a noose that stripped him of personal and property rights, of children, wages, name, moral responsibility and the right of locomotion.

The laws for married women in some states are exactly parallel with those of the slave code on the southern plantations. Husbands, as well as slaveholders, have availed themselves of this absolute power of the old common law. To-day hundreds of wives in their right minds are shut up in insane asylums, or dragging out miserable, dependent lives in those living sepulchres called home, where the light of love has all gone out.

What should we think of Frederick Douglass, a voter, a property holder, a free man, in the State of New York, if, before the war, he had gone down to Georgia to live where a black man had no rights that any one was bound to respect, where a black man could not read, talk politics, make a contract, sue in his own name, marry a wife, or protect his own children? We should say he was either a fool, or ignorant of the laws of Georgia.

What shall we say of a widow who, like Douglass, having tried the land of slavery, who has the absolute right to-day to her own property, person, wages, children, who can make contracts, sue and be sued, keep a bank account in her own name, go whither she listeth, when she voluntarily again puts herself under the marriage laws of Blackstone, Story and Kent? Why we say of her just what we would say of Douglass in the case supposed—she is either a fool, or ignorant of the laws under which she binds herself.

Woman, as woman, asks nothing to-day but the elective franchise; it is only as wife that

these infamous laws affect her. When a wife has a civil and political existence, we may talk of a dignified legal marriage relation, but no one, fresh from the reading of even our revised statutes of to-day, can feel a very profound respect for an institution in which woman is a "*femme covert*, "*sub potestate viri*."

3d. The social customs that are the outgrowths of these false creeds and codes are alike degrading to woman, demoralizing to the race, and dangerous to the state. Marriage, to-day, is in no way viewed as an equal partnership, intended for the equal advantage and happiness of both parties. Nearly every man feels that his wife is his property, whose first duty, under all circumstances, is to gratify his passions, without the least reference to her own health and happiness, or the welfare of their offspring; and so enfeebled is woman's judgment and moral sense from long abuse, that she believes so too, and quotes from the Bible to prove her own degradation.

A physical union which should be the consummation merely of a spiritual or intellectual sympathy, respect and friendship, in far too many cases constitutes all there is of marriage, and woman consents to hand down, with no feelings of guilt or sin, the odious moral and physical deformities and diseases of any man whom accident or necessity may have induced her to marry.

The evils that flow from the immorality of such a position—from these feeble, indifferent, joyless, discordant unions—we see on all sides in disease, vice, crime; in the idiot, the lunatic, the blind, the deaf, the dumb; in the melancholy dissatisfaction of the mass of the people who make up the world. Alas! how few healthy, happy parents and children we meet to-day, under our present marriage system! Is our social state so perfect that we should fear any change, any new light, discussion and improvement?

But how, say you, can the relations of the sexes be improved? Exalt woman, make her the sovereign and not the slave of the fireside. Blot out all your infamous creeds and codes that degrade her in her own eyes, as well as in the estimation of the man by her side. Help her to be an independent, virtuous, self-supporting being, by giving her a free pass in the world of work and thought wherever she has the power to stand. Then she will no longer degrade marriage, by accepting it as a pecuniary necessity, but, in freedom, will choose the father of her children more wisely than she does to-day. When she understands the science of life, the laws of reproduction, that like begets like, the lower orders of mankind will be at a discount. When women demand health, virtue, and brains in men instead of a long purse, the supply will equal the demand. "You can't make a soldier," said Napoleon, "out of a sick man." Neither can you make happy marriages out of sick men and women. We cannot have unions," says Emerson, "until we first have units."

The primal conditions of true marriage are moral and physical health. Equality, self-respect, independence, are as necessary to the health of the mind as freedom of locomotion is to the body.

Until men and women view each other as equals, and are wise enough to apply the same laws of science to themselves that have already so greatly improved the lower animals, we shall have infanticide, prostitution, divorce, celibacy, and marriage will be, in most cases, a long, hard struggle to make the best of a bad bargain.

E. C. S.

WHAT POSSIBLE VALUE WOULD SUFFRAGE BE TO WOMAN?

We are often asked the question, "On what do you base your assertion that the ballot can achieve so much for woman. It has not," say they, "done much for man; in this country all white men vote, yet the masses are wretchedly fed, housed, clothed and poorly paid for their labor. Ignorant alike of social and political economy, their voting is a mere form; practically they have no more to do with the government than the masses in the old world who have no representation whatever."

These wholesale philosophers, and we meet them every day, are incapable of any patient process of analytical reasoning. If the moment a man is endowed with the Suffrage he does not spring up into knowledge, virtue, wealth and position, then the right amounts to nothing. If a generation of ignorant, degraded men, whose noses have been held to the grind-stone all their days, do not vote at once with the wisdom of statesmen, then Universal Suffrage is a failure, and the despot and the dagger the true government.

The careful reader of history will see that with every new extension of rights a new step in civilization has been taken, and that uniformly those nations have been most prosperous where the greatest number of the people have been recognized in the government. Contrast China with Russia, England with the United States. Where the few govern, the legislation is for the advantage of the few. Where the many govern the legislation will gradually become more and more for the advantage of the many, as fast as the many know enough to demand laws for their own benefit. This knowledge comes from an education in politics; and a ballot in a man's hand and the responsibility of using it, is the first step in this education. Even if a man sells his ballot, there is power in possessing something that a politician must have or perish. The Southern slaves must have acquired a new dignity in the scale of being when Judge Kelley and Senator Wilson travelled all through the south to preach to them on political questions.

The thinking men of England, as they philosophize on the abuses of their government, see plainly that the only way to abolish an order of nobility, a law of primogeniture and an established church, is to give the masses a right by their votes to pitch this triple power into the channel; for all the bulwarks of aristocracy will one by one, be swept away with the education and enfranchisement of the people. Gladstone, John Bright and John Stuart Mill see clearly that the privileges of the few can be extended to the many only by the legislation of the many. All the beneficial results of the broad principles they are advocating to-day, may not be fully realized in a generation, but, to the philosophical mind, they are as true now as if already achieved.

The greatest minds in this country too, have made most exhaustive arguments to prove the power of the ballot and recognized the equality of all citizens, in our Declaration of Rights, in extending suffrage to all white men, and in the proposition to farther extend it to all black men. The great republican party (in which are many of the ablest men of the nation) declare that emancipation to the black man is a mockery, without the Suffrage. When the thinking minds on both continents are agreed as to the power of the ballot in the hand of every man

it is surprising to hear educated Americans ask, "What possible value would Suffrage be to woman?" When, in the British Parliament, the suffrage was extended to a million new voters, even Lord Derby and Disraeli, who were opposed to the measure, said at once, now, if this class are to vote, we must establish schools for their education, showing the increased importance of every man who has a voice in the government, and the new interest of the rulers in his education. Where all vote all must be educated; our public school system is the result of this principle in our government. When women vote, Harvard, Yale and Princeton will throw wide open their doors.

Women are not anomalous beings outside all law, that one need make any special arguments to prove that what elevates and dignifies man will educate and dignify woman also. When she exercises her right of Suffrage, she will study the science of government, gain new importance in the eyes of politicians, and have a free pass in the world of work. If the masses knew their power, they could turn the whole legislation of this country to their own advantage, and drive poverty, rags and ignorance into the Pacific Ocean. If they would learn wisdom in the National Labor Conventions and not sell their votes to political tricksters, a system of Finance, Trade and Commerce, and Co-operation could soon be established that would secure the rights of Labor and put an end to the concentration of wealth in the hands of the few.

Labor holds the ballot now, let it learn how to use it. Educated women know how to use it now, let them have it. E. C. S.

THE ANNA DICKINSON OF THE WEST.

The following correspondence between Lieut.-Gov. Stanard and other gentlemen with Miss Phoebe W. Cozzens explains itself:

ST. LOUIS, March 18th, 1899.

TO MISS PHOEBE W. COZZENS, St. Louis, Mo.:

MISS COZZENS: Heartily appreciating the ability displayed in your efforts to secure to woman the elective franchise, and those qualities which have been combined with this to gain for you a very high reputation as a writer and debater, and desiring as well to testify our appreciation of your efforts as to secure to ourselves the pleasure of hearing you, we unite in cordially inviting you to deliver an address in St. Louis, at such time and place as will suit your own convenience.

E. O. STANARD, and others.

ST. LOUIS, March 29, 1899.

Lieut.-Gov. STANARD, Hon. JOHN M. KRUM, Rev. W. G. ELIOT, Rev. JOHN MONTEITH, Hon. EMIL PRETORIUS and others:

GENTLEMEN: Your very complimentary letter of the 18th instant has been received. I thank you for the honor conferred upon me, in your high appreciation of my efforts in behalf of woman.

It will give me great pleasure to comply with your request, and I will deliver an address upon that subject at Mercantile Library Hall on Tuesday evening, March 30th.

With high respect, I am gentlemen,

Yours very truly, PHOEBE W. COZZENS.

Miss Cozzens is a charming girl, about twenty years of age. We hope to have the pleasure of listening to her here in New York, at the Woman's Convention in May. She is now studying law in St. Louis, and is a student of great promise.

The following shows progress on the part of the London *Morning Star*:

The *Victoria Magazine* is, we think, illogical in its recommendation that, should the civil service be thrown open to both sexes, married women should be considered ineligible for appointments therewith connected.

GOVERNMENT ECONOMY.

A GREAT parade is made over the reform of a hundred or two of women clerks out of their scantily paid places at Washington. Some men are also to be discharged, making in all four or five hundred. But this is not the reform the country needs. Clerks, men or women, do not despoil the government treasury. Their salaries, paid or unpaid, make no perceptible difference. True, none should be retained beyond what are absolutely needed, and who are not every way competent to fill, creditably and profitably to the nation, the position. But it is the Reformers who most need reforming. The government itself, every hour, reveals more and more clearly its own unfitness to do the work committed to its hands. It can't govern the whiskey ring swindlers, the Pacific Railroad swindlers, nor the Indian tribes, nor the rebel states, and worst of all, it can't govern itself. It don't know the laws, and breaks those it does know. The Whig Congress and the party leaders honored and glorified Gen. Taylor after he was elected President, and for several weeks after his inauguration. But his utter incapacity to fill his high station was soon apparent; and, at the end of sixteen months, he died and thus relieved his party (and it was a great relief) of farther responsibility, and his country, from longer peril on his account.

No President was ever afterward so much extolled until General Grant. Since his nomination, even his vices have been celebrated, as the emblems of the amours and abominations of the loathsome god Siva are worshipped and borne unblushingly in wild procession by Hindu women infuriated with unhallowed devotion and lust. His unquenchable and omnipresent cigar, crazing three quarters of the boys and youth of the nation to imitate him in it, was supposed to denote a calm, cool self-possession and assurance that would stand "unmoved amid the wreck of matter and the crash of worlds." His grim silence all summer and all winter, even on the subject of his Cabinet, was interpreted into a wisdom only to be measured by omniscience itself. The golden glories of George Washington were to pale, and the immortal bays of Abraham Lincoln were to wilt in his more shining presence. The rich endowed him with gifts, in value untold and unknown. The poor pursued him with their prayers, homage and blessings. Art darkened its galleries with his image and likeness, in every variety and form. Poetry praised him in its divinest strains. He went up to his inaugurations attended by the shouts, the hopes, the admiration and joyous anticipations of millions. Only the dawn of the latter day glory bursting full orb'd on a world redeemed will ever bring sublimer delight.

And now what is the revelation? What the prospect? The administration has been thus far, a succession of most culpable blunders, both on the part of Congress and their chief. Incapacity, or something even worse, has disfigured, deformed almost every act. And, at the end of the first month, the indications for the national safety and prosperity, are more gloomy than at any period of the infamous administration of Andrew Johnson.

Mrs. E. A. KINGSBURY.—This talented and faithful worker in the cause of her sex, a resident of Vineland, has been lecturing during the winter in New England. She reports very encouragingly of her success, and proposes soon to return to that field.

WOMAN'S MEDICAL COLLEGE.

THE anniversary exercises of the Woman's Medical College of the New York Infirmary were held last evening in the hall of the Union League Club, President Samuel Willets in the chair. The hall was crowded with ladies and gentlemen, whose presence showed that they were interested in the success of the institution. Amongst those present on the platform were Rev. Dr. Morgan, Dr. Willard Parker, Charles P. Kirkland, Samuel Willet, Mahlon Sands, George W. Curtis, and Charles A. Dana, Esqs.; Mrs. George W. Curtis, Mrs. Griffen, Mrs. Haydock, Mrs. Winchester, Dr. Emily Blackwell, and many others.

The proceedings being opened with prayer, after a few remarks from President Willets,

Dr. Emily Blackwell read an eloquent and sensible report upon the work of the Infirmary and College.—*World.*

Our readers will remember that last week we noticed the Commencement of the Homœopathic College for Women. The above is the Allopathic College under the care of Drs. Elizabeth and Emily Blackwell, admitted by all who know them to be the best educated women in their profession in this or any other country. Dr. Blackwell's report we will publish next week.

It has long been our desire to see the several medical institutions in this city where women are now admitted, all concentrated in one grand University. In this way we could secure spacious buildings with every comfort and convenience, books, maps, manikins and all the necessary apparatus for a thoroughly scientific education. Then, too, we could afford to have the highest order of Professors, which none of the colleges for women can boast to-day.

This could easily be accomplished with a little liberality on the part of the leaders of these several institutions. As the teachings in all the chairs, except that of the *Materia Medica* are nearly the same in all systems, there is no reason why the sixty pupils that studied in these two separate colleges last winter could not have been gathered in one, and, with their united resources, have had far greater advantages. The Chair of *Materia Medica* might have had two Professors—one to present the Allopathic theory, to show that the law of cure is "*contraria contrariis*," and the other to present the Homœopathic theory to show that the law of cure is "*similia similibus*." The doubt as to which was right would at least have aroused thought in the pupils, and perhaps led to the discovery of something better than either. Inasmuch as the office of the true physician lies outside all these systems in learning and teaching the laws of health, where all are agreed, these petty divisions in our medical schools are quite as absurd as the divisions in our religious sects, forever quarrelling about the forms of worship and the letter of the law, while the God all true souls worship, is outside the whole of them.

E. C. S.

WOMAN'S KEEPER.—A writer in the Philadelphia Press says, "God has committed the Law, the Gospel and the Women to the keeping of man." "Catharine" is the name of the discoverer of this secret, and she should have told the world how she found it out. If it be true, one thing is clear: man has fearfully abused his trust as respects all three of his proteges, and should forthwith be impeached and removed from his position. And that, with all due respect for "Catharine," is just what the women are doing in effect. And it would much better become her to aid them than to bedishonoring the whole sex by writing such absurdities as the above. Men can beat her at such nonsense, two to one.

WOMAN SUFFRAGE IN THE KANSAS LEGISLATURE.

THE Legislature of Kansas have a long and able report on the question of Suffrage irrespective of color or sex. The Committee of the House was headed by Judge Bailey, formerly of New Hampshire, and their report thorough and probably by him is worthy a place in THE REVOLUTION, and some of it must go there if possible. It is difficult to see how the Legislature of the state, or the people can longer resist so just a claim so convincingly set forth. The report begins by assuming that the Declaration of Independence contains the true creed and confession of faith of all who in truth and in fact cherish an abiding belief in the principles of true republican government. It closes by recommending the following:

Resolved, That the following proposition be submitted to the people for ratification at the general election, viz: Strike out the words "white male" in Section 1 of Art. V, and the whole of the amended Section 2 of said Art. V, restoring Art. II. as originally adopted, with an additional clause copied from the amended Section 2, so that it shall read as follows, viz:

ART. V, Sec. 1. Every person of twenty-one years and upward, belonging to either of the following classes, who shall have resided in Kansas six months next preceding such election, shall be deemed a qualified elector:

1st. Citizens of the United States.
2d. Persons of foreign birth who shall have declared their intention to become citizens conformably to the laws of the United States on the subject of naturalization.

Sec. 2. No person under guardianship, non compos mentis, or insane shall be qualified to vote, nor any person convicted of treason or felony, nor any person guilty of defrauding the government of the United States or any of the States thereof, nor any person guilty of giving or receiving a bribe, or offering to give or receive a bribe unless the person so convicted shall be restored to civil rights.

THE KISSING CANVASS.—COX VS. BRAY.—An English paper says that "Mrs. Ann Johns, one of the witnesses who gave evidence before Mr. Justice Blackburn, stated that Mr. Serjeant Cox, in the course of his canvass, kissed a Mrs. Bray. The Taunton magistrates on Saturday, on the information of Edwin Bray, granted a summons against Mrs. Johns, alleging that she committed wilful and corrupt perjury in relation to the kissing." How unfit these men are for all the exposures of political life! The women of THE REVOLUTION canvassed Kansas, Illinois, Wisconsin, Missouri, New York and the District of Columbia, and never kissed one son of Adam over two years old. If Mrs. Bray had been as wise as her ancestor that journeyed with Balaam, she would have reproved Cox for making an Ass of himself.

Whilst Cox was in his sentimental mood he might as well have kissed Ann, too, and thus prevented her from "committing wilful and corrupt perjury in relation to the kissing."

REPRESS THE DAUGHTERS.—The Boone County (Iowa) Advocate says, the other day a gentleman spoke gravely, in the presence of his friend, of the education he intended to give his son; "but my daughter," said he, "she must be repressed! Repressed! why?" asked the friend, in astonishment. "Oh! because," said he, "she is smarter than the boy, and I don't believe in any Woman's Rights nonsense. I don't want her to do anything but take her proper place, as a wife, subject to the husband." The listener contented himself with saying, "Well, you ought to have lived five-hundred years ago." The same paper says they have another woman lecturer out there, Miss C. A. Jacobs of Anamosa, and that "they are becoming thick as hops."

"SHAMEFUL DISCLOSURES," AGAIN.—A Washington correspondent writes in high dudgeon to contradict the statements in the letter of Hannah Tyler to the *New York Independent*, copied and commented upon by the newspapers in all directions, *THE REVOLUTION* among others. She sends also to support her denial, some slips cut from two or three journals, but all *anonymous*. For the honor, dignity and decency of human nature, as well as of womanhood, it is to be hoped the disclosures are without foundation; but the public ear is too familiar with the like of them to heed anonymous denials, especially when so many similar to these have passed unchallenged before. Indeed a far worse thing than this may be said. Washington scandal has become so common since the terrible affair of General Sickles, so easily disposed of and forgotten, that the public long ago ceased to take more than an indifferent notice of whatever is reported of that description.

"LET THE JEWS ALONE."—Our neighbor, the *Jewish Messenger*, complains of a correspondent who gives his opinion as to the quality and value of Jewish citizenship in the United States. The *Messenger* thinks *THE REVOLUTION* "might safely let the Jews alone." *THE REVOLUTION* is open to free thought and speech, and would rather the right were at times a little abused than that it should be denied, or abridged. Our correspondent was, perhaps, unnecessarily pointed in his strictures, but the editors did not assume responsibility on his account. The editor of the *Messenger* is, however, a thousand times more severe on the Jewish women than ever was *THE REVOLUTION* or its most audacious correspondent, for it declares plumply that "*no Jewess was ever yet found among the strong-minded.*" Whose is the fault, if her companionship is among the *weak-minded*, instead? Is it her own, or have her lords and masters consigned her to it? It was not always so in Israel. For there were once "Jewesses" before whom Amorite, Hittite and Kenite, Philistine, Mede, Persian, and the whole uncircumcised world, trembled!

CALL FROM THE SOUTH FOR LECTURERS.—*THE REVOLUTION* announced last week that its proprietor and senior editor had pressing invitations from the most eminent citizens of Louisiana to visit that state at their earliest convenience. This week a letter from St. Louis comes to Miss Anthony, saying:

Our Association has received an earnest appeal from the South, to send down speakers on the Woman question, persons who are in no way connected with the Radical party, but who will represent the third, the great people's party, with clean hands and pure hearts. * * * I have no doubt this Macedonian cry of "Come over and help us" will be sent up from every part of the South before another year. Will you not call attention to the matter in your paper?

The friends of the woman's cause must come to the approaching anniversary fully prepared to meet this greatest question of the hour. They should not even wait for the anniversary, but set about its practical consideration at once. Lecturers will be wanted, must be had, and must be supported, exactly as in old anti-slavery and temperance times and operations.

AN AMERICAN GRACE DARLING.—Miss Ida Lewis, the daughter of a lighthouse keeper in Newport Harbor, again, single-handed, rescued two persons from imminent peril in a rough sea. She deserves to become as famous as her English prototype, Grace Darling.

HOW A WOMAN WAS REGARDED.—At a recent ragged school meeting in Sheffield, England, Lord Shaftsbury told a story of a "pretty preacher," to illustrate the effect ladies could produce if they would undertake to teach young men of the ragged and forlorn class. In one of the worst parts of London there was an institution which he visited. In one room he found about thirty-five men listening to the teachings of the daughter of a small shopkeeper in the neighborhood. She was one of the prettiest women he ever saw in his life. He noticed that there was no one present but the young woman with those rough men, and said to the Superintendent: "Are you not afraid to leave my dear little friend alone with all those men?" He replied, "I am." "Then why don't you go to her?" "You mistake my fear. I am not afraid of their doing her any harm. They love her so much that they would lick the ground on which she walks. But I am afraid some person may step in, and, not being under authority, or knowing the manners of the place, may say something impertinent to her, and if he did he would not leave the place alive."

THE Working Women's Association held its regular meeting at Cooper Institute, Room 24, on Wednesday, March 24th, Mrs. Frances McKinley in the chair. Reports were read by various committees. One on "slop-work and the women engaged thereon" contained some terrible facts concerning the low wages and vile treatment the women engaged in this branch of industry receive from their employers. Short addresses were made by Mr. Callo, Dr. Hyde, Mrs. Shepard and Mrs. McKinley. Mrs. McKinley's address was the feature of the evening. The subject—"Woman's equal right with man to applaud"—gave the orator scope for witty and humorous allusions, which she did not fail to handle with skill. Mrs. McKinley's manner is earnest and effective, and her voice good and well modulated.

WHAT ANSWER?—In giving a description of the opening of Arnold & Constable's new store in this city, the *N. Y. Tribune* tells us that there are about 500 women employed in this store, and as a "proof of Arnold & Constable's generosity, they on Saturday evening gave an elegant supper to their clerks, and made it the occasion of presenting each of them with a suit of clothes—a testimonial costing in the aggregate over \$5,000."

We would like to ask two questions here, being left in the dark by the *Tribune* on two important points. First, do those 500 women get the same pay for equal work as the male employees? Secondly, did the women also get "a suit of clothes?" If these questions can be answered affirmatively, we will also join with Mr. Greeley in proclaiming this a noble "proof of their generosity," otherwise this "generosity" is not above mediocrity.

SECOND THE MOTION.—An "indignant" writer in the *Milwaukee News* calls on the friends of the so called "Woman's Rights movement," to read *THE REVOLUTION* of Feb. 25th, 1869, "especially the book criticisms and other correspondence," which he (or she) judges unfit to be tolerated. Certainly, let "the intelligent American public" appealed to, read Feb. 25th or any other number of *THE REVOLUTION*, the more the better. Sorry there are no more back numbers.

"MAN'S SPHERE."—A country lassie, nine winters old, describing a New Hampshire snow storm, says her mama and she "improved the time to dip a large amount of candles, and our men folks so far stepp'd out of their sphere as to assist us," and asks, "what, under the blue canopy, can we ever do to repay them?" She says, also, "papa looks a little cross at *THE REVOLUTION* sometimes, and that makes mama look very good natured, for we don't think he means much by it."

We sympathize with our little friend about what can ever be done to pay for the "assistance" rendered at the candle making. It is so little that country women ever do or can do to help "the men folks," poor things!

MORAL INFLUENCE OF THE ARMY.—The War Department is asked to send troops to Florida, not it is said that there is need of them to suppress any existing insubordination, but it is believed the "moral effect" of Federal troops in the state will be salutary. But Bishop Whipple of the Episcopal church writes to the *Minneapolis Tribune* that the officers at Fort Wadsworth are living in very intimate relations with Indian maidens in the Northwest; to which the *Boston Banner of Light* adds:

Some six weeks last spring in daily converse with Generals as well as army officers (not connected with the "Indian Peace Commission"), among the Western Indians near the Rocky Mountains, and travelling with eyes and ears open, we feel no way inclined to contradict the above report of the Bishop.

THE BRITISH PEASANTRY.—An English clergyman has been observing and studying the condition of the rural population of England for several years. Every observing and reflecting traveller there will agree with him when he says they are fast deteriorating in physique; their powers of life seem to be weakening; their style of living has not improved. In the course of twenty years nothing has changed for the better, except that tea and sugar are cheaper. Meat is dearer, and flour has hardly fallen at all on the average. Milk, butter and vegetables are more difficult to get than ever. Rent is higher than it used to be, the people have weak constitutions, and their children are also sickly, and although medical science prevents so many deaths among infants as used to occur, yet the babes only grow up to be still more enfeebled than their parents and engender a third generation more degenerate than ever.

GERRIT SMITH has written a letter to John Stuart Mill on the subject of Temperance. Mr. Mill, it seems, is opposed to shutting up the dram shops, because, he thinks, that does not lie within the province of government. Mr. Smith argues the opposite. He says the one duty of government is to protect the rights of person and property, and as the dram shop endangers both, it is clearly the duty of government to suppress them. But so long as we have drunkards in the White House, drunkards in Congress, drunkards in all our State legislatures and every department of government, and such men as Gerrit Smith stamping the country to place drunkards in power, how can the people pass or execute prohibitory laws?

IT IS TRUE!—Eleanor Kirk wishes it said in answer to inquiries, that her "Up Broadway" is not a fancy sketch, but a plain relation of facts.

DISASTROUS RESULT.—Only one such has come—may it never be duplicated. But a Californian writes to have *THE REVOLUTION* discontinued; saying, "I have taken it six months, and it is playing the d—l in my family. It makes it too stormy for me to continue it further." The old Colonization Society was formed to send the free people of color to Africa, because, as slaveholders said, "they played the d—l with the slaves who thought they also should be free." *THE REVOLUTION* proclaims that woman should be free, and it produces "stormy" weather in some quarters.

The English papers tell of a woman—Mrs. Bell—who, having been plundered of a legacy of four or five thousand dollars, and her child having died of want, became insane and was removed to the insane ward of the workhouse. Meanwhile, her husband, had again married and had refused to assist her. The jury, in the case of the child, returned a verdict of death from disease, accelerated by want of food and clothing, but said not a word about the man who had deserted the child and mother, thus, no doubt, causing the death of the former.

IMPORTANT MOVEMENT.—A bill has been favorably reported in the N. Y. legislature providing for the inspection of all "*patent or quack medicines*." The audacity with which newspapers, religious as well as others, will advertise these abominations, has done much to rouse the popular indignation. It is high time to move for some protection against their deadly influence, moral and spiritual as well as material. Restellism has long found in these broth of Beelzebub, its securest hiding place.

WOMAN BEFORE THE MASSACHUSETTS LEGISLATURE.—Mrs. Julia Ward Howe and Wendell Phillips had a hearing last week before the assembled wisdom of the Bay State, on the question of woman's right to the ballot. If they presented no new argument, they made the best possible use of the old, and it will soon be seen whether the body will, as last year, bow the whole subject out of their serene presence by unanimous vote.

"HORRORS OF SING SING."—The New York *Sun* is shining down into the Tophet kept at Sing Sing under the name of prison or penitentiary. If half that is told to be true, and there is little reason to doubt about the whole, the prisoners and the keepers should change places at least, and that would be scant justice to the horrible murderers that many of them must have been and are.

GEOLOGICAL PROBLEMS.—Admiral Randall found in Siberia remains of elephants at a depth of 450 feet. Most of the ivory we get is made out of shin bones in Bristol, Conn., but the genuine article comes from Siberia. The most intense cold could never, it is said, freeze the earth down 450 feet. The most intense cold in Vermont never freezes deeper than 30 feet. How, then, could gravel have frozen at 450 feet? How did those frozen elephants get down there?

CONNECTICUT WORKINGMEN'S CONVENTION.—It has been postponed to the 20th inst. It will be held in New Haven. *THE REVOLUTION* intends to comply with the polite invitation to be represented in it.

EQUAL RIGHTS, VS. THE "SOCIAL EVIL."

ARTICLE I.

THE question has been asked, "What effect upon the 'Social Evil' will the present Woman's Rights movement have? Will it be for or against it? Let me give you some reasons, why it may be *against*."

Men claim for themselves the intellectual superiority of the race. Kings, warriors, statesmen, philosophers and poets, are the *creme de la creme* of this general male intellectualism. Of the influence of women upon men in private life we may not so correctly form a just judgment, but of these men whose private lives have become by their prominence, public property, history, giving us as nearly as possible impartial statements, enables us to know what kind of female influence has been most potent with them.

History *ought* to tell us that those women whom men would choose as the companions, models and teachers of their wives, sisters and daughters, those women who have led the best, purest and most noble lives, have also had the greatest influence. Truth, however, compels the admission that the *paramours* of these men have alone swayed in their faithless hands the sceptre of power. Women of "easy" virtue voluptuaries and sensualists, have been their companions and inspirations. History is marred on every page by instances of men whose boasted intellectualism was bent, "like a reed shaken by the wind," by the force of passion for some woman bad as themselves but rendered more shrewd and cunning by her avarice of power—that power of which, because of her sex, she had been unjustly deprived. To support the truth of this general statement let me recall the names of several women of this stamp, of comparatively recent date; the memory of whose lives and acts has not yet passed altogether from the public mind. I refer to Lady Emma Hamilton, Lola Montez and Adah Isaacs Menken.

The first, from the beginning, a woman of doubtful character but great beauty, rose by the mere force of sensual fascination, from a chambermaid's drudgery to be the wife of Sir William Hamilton, a man deemed worthy of great political preferment, yet who was content to give the sacred name of wife to a woman whom he knew to be the cast-off mistress of several of his acquaintances, and who was his own paramour years before she became his wife. To the charms of this Delilah, whom he first knew as another's wife, the brave and hitherto immaculate Admiral Nelson struck his colors, forgetting for her all the tender endearments of home, the faithful affection of a virtuous wife, and even in his last hours raving incoherently of her and the child she bore him. Lola Montez, actress and courtesan, boasts unblushingly and triumphantly in her autobiography of the influence she wielded on Parisian and Bavarian politics through her personal and magnetic influence on editors, statesmen and kings.

Only a few weeks ago there died in Paris, or near it, Adah Isaacs Menken, whose palpable indecencies and immoralities bring the blush to every true woman's face. Of this woman a man writes thus of his first interview with her: "After discussing the immortality of the Soul and the divine essence of Jehovah, Miss Menken would confess that she was over head and ears in love with an Irish prize-fighter. She would interrupt the most abstract dissertations from Greek Sophists or Hebrew dogmas, to toss off a

glass of brandy with the gluttony of a drunken hostler. While she showed off to me her mind and soul, she changed costume and let me see without modesty and without embarrassment the marvelous beauty of her body." What pure woman can read this of one of her sex without a blush of shame and indignation. And yet this woman, the discarded wife or mistress of a noted pugilist, was surrounded while living with admiring male friends. M. Dumas, Sen., was not ashamed to have himself photographed with her. Algernon Charles Swinburne immortalized her in verse, and I believe, her last volume of poems was dedicated to her friend, Charles Dickens.

The power of these women lies in their sensual beauty and the fascination of reckless, daring youth which accompanies it. They understand to perfection the arts that hold men's sensual nature in thrall. They train themselves never to forget the distinction of sex, even in the presence of the grandest truth. Yet these are the women whose influence with men is most potent while it lasts. Alas! for them! Men only yield to their power while youth and beauty remain. That gone they are selfishly thrust aside to make room for new favorites, who in turn expire in the flames themselves have kindled.

Deprived from the beginning, of political and legal powers, women have ever been accustomed to look to men for all the rights and immunities which they enjoy. Is it strange that they so soon discover where the weakness of these Samsons lies, and take immediate advantage of that knowledge? I contend that when woman shall have equal rights with man, when she no longer looks to him for the power which she covets, that the "social evil" will rapidly decrease, and woman will become too self-respectful too pamper man's sensualism when there is no longer so great inducement to do so: for I think few men, even, will deny that the majority of women are purer in their lives and less sensual in their nature than the majority of men.

But given the ballot and with it an increased incentive to nobler thinking and lines of action, I yet hope to see a race of women whose influence upon men will still be potent, while a thousand fold more beneficial, appealing to all that is best and truest in man's *moral*, instead of his sensual nature. I reserve for a second paper a consideration of some examples of the influence upon men of this more perfect womanhood, and to what it tends.

SARA A. UNDERWOOD.

DIVORCES.—The *Commercial Advertiser* says: Judge Cardozo of this city one day last week granted no less than eight divorces, in less time than it took to bind them up, awarding the divorce in each case to the plaintiff. The *Advertiser* adds, "habituated as we are, to the association of doves with loves, it seems startling to learn that eight divorces have been granted at one sitting of the Court."

LOOKING OUT FOR NUMBER ONE.—The American Bible Society gave the President a Bible at his inauguration. Some think a leaf was turned down at the passage reading "If any man provide not for his own, especially for those of his own household, he has denied the faith and is worse than an infidel." And what the politicians fear, who seem to venerate the same verse, is, that his household is much more numerous than they expected.

CHARLES WOLFE AND PUTNAM'S MAGAZINE.—

A writer in the April number of *Putnam's Magazine*, Theodore Johnson, endeavors to prove that the poet Wolfe, author of the famed "Burial of Sir John Moore," merely translated this beautiful poem from a German or French poem, the writer leaning rather towards the French version. But Chambers, in his "English Literature," says, that it was "copied with considerable closeness from a poor account of the incident which it relates," taken from the *Edinburg Annual Register* for 1808, of which the following is a copy: "Sir John Moore had often said that if he was killed in battle, he wished to be buried where he fell. The body was removed at midnight to the citadel of Corunna. A grave was dug for him on the ramparts there by a body of the 9th Regiment, the aides-de-camp attending by turns. No coffin could be procured, and the officers of his staff wrapped the body, dressed as it was, in a military cloak and blankets. The interment was hastened; for about eight in the morning, some firing was heard, and the officers feared that if a serious attack were made, they would be ordered away, and not suffered to pay him their last duty. The officers of his family bore him to the grave, the funeral service was read by the chaplain, and the corpse was covered with earth." Does not this seem the more probable source from which this noble poem was drawn?

WOMAN WITH THE "FENIANS."—At the great Fenian demonstration in the Cooper Institute on the evening of St. Patrick's Day, more than one-half the audience were women, who gave their aid and sympathy by their presence and earnest manifestations of enthusiasm. Their influence and aid were recognized by a placard invoking action in the cause of Irish Independence, and commencing with the line—"Irishmen and Ladies."

MRS. GEN. GAINES.—One of our Washington correspondents, who has had frequent intercourse with Mrs. Gaines, writes of her: "It is no secret that she is sixty-two years of age, but she certainly does not look more than fifty; healthy, vigorous, frank, noble, and every way a wonderful woman, and worthy to be the next President. I never met her superior as a woman in my life; and withal, she is an earnest advocate of woman's right of suffrage, and a subscriber to THE REVOLUTION."

THE DIFFERENCE.—SEVEN YEARS FOR WOMAN MURDER—TWELVE YEARS AND SIX MONTHS FOR THEFT.—In the Court of General Sessions, on Thursday, March 11th, two heavy sentences were passed. John Carson, for brutally murdering his wife while in a state of beastly intoxication, on the 24th of last November, was sent to the State Prison for seven years. Wm. Furlong was tried for robbery and proved to have assaulted and robbed a fellow-shipmate on Feb. 24th of a watch and money, the whole valued at \$40. He was sentenced to twelve years and six months in the State Prison. Taking a woman's life was estimated as deserving little more than one-half the imprisonment for the assaulting and robbing from a drunken sailor of an old watch and ten dollars.

At the Marylebone Penny Readings, says a late number of the *London Star*, out of the nine performers, four were women. We have at least at Marylebone equal reading rights.

A NEW STAR IN THE WEST.—Miss Phoebe Cozzens, a young and brilliant law student in St. Louis, made her debut in that city on Thursday evening last in a long and elaborate address on the subject of Woman and Woman Suffrage. The audience was very large, the immense hall being crowded, and gave the fair debutante close attention and hearty and repeated applause. The address, it is said, was replete with capital hits, historical illustrations and strong points, and evinced not only fine talent but high culture. Miss Cozzens expects to be admitted to practice at the bar in a short time.

A SENSIBLE AND SAFE MAN TO WED.—A swain advertises in the *McGregor* (Ia.) *News* to this effect:

I wish to correspond with some young lady with a view to matrimony. She must be in favor of Woman's Rights as I do not want a wife who has not sense enough to vote; must also have a good, sound, healthy body, as sickness in our family is to be avoided.

Particulars as to photographs etc., omitted, but address Levi T. Lee, box 286 *McGregor*, Iowa.

MISS REDELLA BATES, of St. Louis, has been appointed a notary public by Gov. McClure, of Missouri.

LITERARY.

THE RADICAL for April is temporarily enlarged to make room for the essay of Mr. J. W. Linton, on the "Religion of Organization," lately read in Boston to an audience of its most eminent men and women. Mr. Linton is an Englishman, and represents, as a politician and statesman, the republican school of Europe. His Essay bespeaks him a downright earnest man, and one who has studied well the problem he sets himself to solve. The *Radical* proposes to circulate itself, by circulating one of its editors to greater extent among the people. THE REVOLUTION has tried that already with excellent results, especially, recently, at the west. The people like to see the authors of so much tumult as these "Radicals" are always causing, and are generally agreeably disappointed at the sight. I was once with a summer fishing party at Nahant that included Mr. Garrison, Nathaniel Peabody Rogers, Francis Jackson, the late Mr. Buffum of Lynn and other leading abolitionists, and some of the Hutchinson family then famous as well for anti-slavery as for song, as indeed they have ever been. Our success at fishing had been excellent, and our cook had furnished a most sumptuous dinner on the rocks, which, while we were enjoying, a Governor of Kentucky strolling the sea shore came along with his wife and engaged in conversation. Of course Garrison and Rogers led off on our part, and invited them to share our dinner. They did so and enjoyed it greatly. Our fish was excellent, fresh from the sea, our fried potatoes could not have been better, our iced lemonade was perfect and many other good things were in abundance and equally enjoyed. Our guests told us who they were, but we introduced ourselves as an anti-slavery party, and the conversation was soon wholly on that then all-absorbing theme. As the Governor and his lady were leaving, they most earnestly thanked us for our entertainment, and said they had not relished a dinner so well nor enjoyed a company so much, even if we were abolitionists, and they slaveholders, since they had been at the north—and, added the Governor, "were all the abolitionists like you, I think I should like them better than any northern people we have met; but, as for that Garrison and his fellow-fanatic Rogers, I should never want anything to do with the like of them." Just then, some one in the company, I think Mr. Jackson, stepped forward and said, "Permit me the pleasure of introducing to you Mr. William Lloyd Garrison and Nathaniel P. Rogers, Esq., our two most prominent abolitionists." "Good God," exclaimed the Governor, "is that so?" On being assured that it was, the conversation was renewed, and so fascinated was he with Rogers, on a little farther acquaintance, that he absolutely subscribed for the *Herald of Freedom*, Mr. Rogers's paper, on the spot. By all means let the editors of the *Radical* be one of them, much among the people. Boston: Morse & Marvin, 25 Broomfield street. Four dollars a year.

POEMS. By Augusta Cooper Bristol. Boston: Published by Adams & Co. 190 pages. \$1.25. And well named *Poems*. In a short introductory note, Mr. A. A. Livermore says of the work, "We seem to see a life of struggle and self-education, of earnest aspiration and deep Christian trust suffusing the page. So poetry rises to prophecy, and the singer of the fair and the beautiful becomes the teacher of everlasting truth."

THE GENERAL'S DAUGHTER. A Romance of History By Anna Argyle. New York: American News Company, 119 Nassau street. 75 cents.

WOODSTOCK AND THE BETROTHED. By Sir Walter Scott. Price 20 cents each. Peterson & Brothers, 306 Chesnut street, Philadelphia.

THE LAST ATHENIAN. Translated from the Swedish of Victor Rydberg. By William W. Thomas, Jr., late U. S. Consul at Gothenberg, Sweden. Complete in one large duodecimo volume. Price \$2 in cloth; or, \$1.50 in paper cover. Peterson Brothers, 306 Chesnut street, Philadelphia.

The following letter was written by Frederika Bremer to the American translator; the last, it is believed, she ever wrote for the public eye, as she died on the last day of the same month and year:

ARSTA, 8th December, 1865.

MR. W. W. THOMAS, JR.—My Dear Sir: I am delighted to learn that you have not forgotten my parting words about "The Last Athenian," by my young countryman, Victor Rydberg.

Let me congratulate you, and thank you for having, through your translation of this delightful work, given the American public the best and most genial historical novel that ever was written in the Swedish language.

Yours truly,

FREDERIKA BREMER.

Peterson Brothers have also sent us the TALISMAN and THE HIGHLAND WIDOW. By Sir Walter Scott. Price 20 cents each.

BROOKLYN MONTHLY. A handsome Magazine. Horace W. Love & Co., publishers, 379 Fulton street, Brooklyn, New York. Three dollars a year.

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Financial Department.

THE REVOLUTION.

VOL. III.—NO. 14.

THE MONEY MARKET

closed stringent, though rates were not quite so high as they were in the early part of the week; call loans on governments ranged from 7 per cent. gold to 7 per cent. currency, and 1-16 per cent. commission. On stocks 7 per cent. currency and 1-16 and $\frac{1}{2}$ per cent. commissions were paid. The weekly bank statement is considered unfavorable.

The following table shows the changes in the New

Yor't city banks this week compared with the preceding week:

	March 27.	April 3.	Differences.
Loans,	\$263,909,589	\$261,933,675	Dec. \$1,975,914
Specie,	12,073,722	10,737,893	Dec. 1,335,829
Circulation,	34,777,814	34,816,916	Inc. 39,102
Deposits,	180,112,910	175,325,789	Dec. 4,788,121
Legal-tenders,	50,553,103	48,496,359	Dec. 2,056,744

THE GOLD MARKET

was firmer throughout the week, and closed steady on Saturday.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Monday, M'h 29,	131 1/4	131 1/4	131 1/4	131 1/4
Tuesday, 30,	131 1/4	131 1/4	131 1/4	131 1/4
Wednesday, 31,	131 1/4	131 1/4	131 1/4	131 1/4
Th'day, April 1,	131 1/4	131 1/4	131 1/4	131 1/4
Friday, 2,	132	132	131 1/4	131 1/4
Saturday, 3,	131 1/4	131 1/4	131 1/4	131 1/4

THE FOREIGN EXCHANGE MARKET

closed somewhat firmer on Saturday, prime bankers 60 days sterling bills being quoted 107 1/4 to 108, and sight 108 1/4 to 108 1/2.

THE RAILWAY SHARE MARKET

closed with a much firmer tone than last week, with a general advance in prices in most of the leading stocks notwithstanding the money stringency.

The following are the closing quotations:

Cumberland, 36 to 37; W. F. & Co. Ex., 31 to 32; American, 40 to 41 1/2; Adams, 59 to 59 1/2; United States, 57 1/4 to 58 1/4; Mert's Union, 15 1/4 to 16; Quicksilver, 22 1/4 to 23 1/4; Canon, 59 to 59 1/2; Pacific Mail, 90 1/4 to 91; W. U. Telegraph, 39 1/4 to 39 1/2; N. Y. Central, 163 1/4 to 163 1/2; Erie, 34 to 34 1/4; Hudson River, 139 to 139 1/4; Reading, 91 1/4 to 91 1/2; Toledo, Wabash & W., 66 1/4 to 67; Tol., Wabash & W. preferred, 76 to 78; Mil. & St. Paul, 73 1/4 to 73 1/2; Mil. & St. Paul preferred, 81 1/4 to 81 1/2; Fort Wayne, 125 1/4 to 125 1/2; Ohio & Miss., 33 to 33 1/4; Mich. Central, 118 to 118 1/4; Mich. Southern, 96 1/4 to 96 1/2; Illinois Central, 138 to 140; Cleve. & Pitts., 91 to 91 1/4; Cleve. & Toledo, 97 1/4 to 97 1/2; Rock Island, 129 1/4 to 130; North Western, 84 1/4 to 84 1/2; North Western pref., 94 1/4 to 94 1/2; Mariposa, 18 1/4 to 19; Mariposa preferred, 34 1/4 to 34 1/2.

UNITED STATES SECURITIES

were strong and advanced at the close of Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 104 1/4 to 104 1/2; United States sixes, 1891, registered, 115 to 115 1/4; United States sixes, coupon, 115 1/4 to 116; United States five-twenties, registered, 109 1/4 to 110; United States five-twenties, coupon, 1862, 119 to 119 1/4; United States five-twenties, coupon, 1864, 114 1/4 to 114 1/2; United States five-twenties, coupon, 1865, 116 1/4 to 116 1/2; United States five-twenties, coupon, new, 1863, 113 1/4 to 113 1/2; United States five-twenties, coupon, 1867, 113 1/4 to 113 1/2; United States five-twenties, coupon, 1868, 113 1/4 to 113 1/2; United States ten-forties, registered, 104 1/4 to 105; United States ten-forties, coupon, 105 1/4 to 105 1/2.

THE CUSTOM DUTIES

for the week were \$2,743,222 in gold against \$2,603,929 \$3,101,162 and \$2,741,276 for the preceding weeks. The imports of merchandise for the week were \$7,682,492 in gold against \$7,892,546, \$6,246,407, and \$7,021,605 for the preceding weeks. The exports, exclusive of specie, were \$3,085,396 in currency against \$2,440,120, \$2,076,000, and \$2,865,939 for the preceding weeks. The exports of specie were \$555,585 against \$1,357,164, \$181,332, and \$304,228 for the preceding weeks.

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[See advertisement Oct. 8.] 15 17

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